Evangelical Christendom

"Unum sumus Corpus in Christo."

July-September, 1942

THE WORLD'S EVANGELICAL ALLIANCE AND RE-UNION

THE question of re-union is more than in the air. Christians everywhere are realising that those who follow the Saviour and own Him as their Lord and Master are bound one with another by a tie that is stronger than any other bond. They see themselves separated into different Churches, and at times sectarian strife embitters the feelings of brotherhood, and goes far to kill the spirit of "godly union and concord." The forces of Christ in the fighting line of the Church—the Foreign Mission field—see more clearly than we who stay at home the crying need of a common policy to overcome the darkness of heathendom; and the home Churches as they awaken to the duty of evangelisation perceive their outlook for efficient work darkened by the divisions of Christendom. Both at home and abroad a sundered Christendom implies a weakened Church, and the men who can bring together those whose attitude is similar in faith and hope are the pioneers of a brighter day for the Church of God.

Those who hold the main doctrines of the Christian faith without the admixture of error should be the first to unite. Corporate re-union is a dream that cannot be fulfilled in our time. The forces that have worked for the division of Christendom have left their mark upon history, and the bodies that have grown into world Churches are unlikely to incorporate themselves into one body without the preliminary consciousness of brotherhood among large sections of their members. No Church leaders can lead their followers against their will. The mass must be converted to the *necessity* for union before the bodies combine. Even in the case of the two great Presbyterian Churches in Scotland, whose doctrinal basis was identical, it required years of negatiotion to consummate a union that had been desired by the leaders for a generation.

Two essentials are requisite for union—*Oneness in Truth, and Love.* Men will not cooperate unless they hold Truth in common, and the acceptance of any teaching that is opposed to a man's sense of Truth cannot be a permanent bond of union. If he is honest, he cannot possibly continue to delude himself that it is possible for him to live in a body that demands the sacrifice of his sense of Truth, and he will be compelled to separate again from the body. A new cause of schism arises, and the centrifugal force will overcome the centripetal. For this reason *any attempt at re-union with the Church of Rome is impossible.* A notable Bishop once said, "intercommunion without intercommunion with the Roman Church would be like the play of Hamlet with Hamlet left out." *Intercommunion with Rome without the reformation of Rome is impossible for Evangelical Christians.* "It is the idlest of dreams, idle to imagine that future Popes will ever use infallibility to reverse the long evolution of Latin Christianity. No reform is possible, only revolution. An infallible Church must go on setting truth and reason at defiance in intrigues for political supremacy, till she either break in pieces, or withers away, or sinks into some gulf of anarchy. Meaner Churches may repent and amend; but for Rome reform is suicide" (Gwatkin, *Knowledge of God,"* Vol. I., p. 219).

It is vain, too, to imagine that re-union with the Churches of the East is probable. The deadness and despotism that pervade them makes it impossible for us to hope that reform will take place speedily enough to make union a justifiable hope in our day. Besides, the

problem we have to work out must first be worked out among those who are nearer to one another than the Church in the Anglo-Saxon world and the Orthodox Church. Brethren of one race, who hold a common heritage, must first be brought together before the wider question be faced. It is our duty to bring closer together those who look at Truth from a common standpoint, before we attempt to make one those sundered by many differences of development which have their roots in centuries of isolation.

In England the position of the Church of England causes Englishmen to have a false perspective of the position of the National Church in the Reformed Church Catholic. Our whole Anglican Communion, great as it is, is only one-fifth of English-speaking Christendom. We are unable to regard the four-fifths as in a state of schism, unless we change the meaning of the word. God is teaching us that there is some other meaning in the facts than this. It is wrong to maintain that non-episcopal Christians are "rebels against a Divine law," for however strongly we hold that Episcopacy is an ancient, if not the most ancient, form of Church government, "all *jure divino* theories of Church government that base their orders on the authority of the New Testament are, if not yet buried, inanimate corpses, slain by historical criticism" (Briggs, "*Church Unity*," p. 83).

The conception of the Catholic Church that finds expression in the New Testament has been well put by Professor Gwatkin: "The one holy Catholic Church in which we believe is neither a visible assemblage of Churches, nor an invisible election of individuals. It is heavenly and ideal, and therefore real. It is one, because charity is already unity, whereas a mere unity of earthly government would be a unity in Satan. It is holy—not that it is free from sinners, but because it lives in Christ. It is catholic, not simply because the Churches are scattered to the ends of the earth, but because its life is a higher order than space or time. It bears its witness in earth and heaven, that so God loved the world; but it has no government or laws of human making, and councils and churches claim in vain its august authority" (*Early Church History*," Vol. I., pp. 298-9).

Love as well as Truth is needed to draw men together in one body. A common love for the one Saviour carries with it inevitably love for one another. When the highest in men is directed to the Redeemer, they find themselves one in a mystic union which says:

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yes, with one voice, O world tho' thou deniest,
Stand thou on that side, for on this am I."

This love will draw men closer to one another, and all who feel themselves one in Christ share the conviction, "for me to live is Christ."

The World's Evangelical Alliance is an organisation that endeavours to prove this union in Christ among those who "hold the Head" and share the same love for their risen Master and Saviour. Its motto, "*Unum corpus sumus in Christo*," at once brings its root principle before the mind. Drawn from many branches of the Church, the members realise that they are allies in the great fight against sin, and comrades in the blessed work of proclaiming the Gospel of the Kingdom. Their chief wish is to manifest to the world their oneness in Christ. It has not a "weak disposition towards concession, or a willingness to slur over differences, but a manly faith in the rationality of the human soul and the power of the Scriptures to convince and convert." Its aim is to get Christians to feel that they *are* one, and by so doing to soften asperities and to make spiritual unity superior to sectarian attachment. It never strives to win any man from his Church attachment—it endeavours to give him that larger sense of brotherhood which caused the pagans to say of the primitive Christians, "See how these Christians love one another."

No organisation can long exist without a basis. A mere assembly for the furtherance of pious aspirations cannot be a permanent institution. The Alliance starts with a proclamation of belief in "The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures," and "the right and duty of private judgment in the interpretation of the Holy Scriptures." The results of criticisms are in the land, and some fear that criticism has destroyed the authority of the Bible? If the authority of the Bible is destroyed, then the Church departs from the teaching of the early centuries.

In other articles of its Basis the Alliance accepts the great facts of the Trinity, univer-

sal sinfulness, the Incarnation, Justification by faith alone, the Person and work of the Holy Spirit, and the Immortality of the Soul; and on the institutional side of Christianity, "the Divine institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper." The Ministry is the backbone of the historic Church, and the sacraments of the Gospel are observed in accordance with the teaching of Christ. The Bible proves this position, and no one who reads the New Testament impartially can doubt that our Lord set apart a ministry, and the Apostolic Church did the same. Our Lord ordained the two Sacraments—the Apostles obeyed His command to baptise and show forth His death till He come.

Unfortunately there has been among a strong section of Anglicans a conviction that re-union can only take place on the condition of a return to Anglicanism on the part of Nonconformist bodies, and this feeling at once sets up a barrier between Anglican Churchmen, who enter upon re-union conferences, and those who cannot think that a return to Anglican principles is involved in Home re-union. Men cannot fairly meet on equal terms when one section is convinced that they alone have the full deposit of Truth, and their companions in conference have a defective grasp of "the faith once delivered to the saints." The World's Evangelical Alliance meets this difficulty. It is a world-wide organisation. Its members are confined to no one race and to no one Church. Men of all types are united under its banner—the banner of Christian Truth and Love. They desire for all its members and adherents sanctification by love, and in its fellowship and re-unions they feel a holy joy in a common brotherhood that unites them to their living Head in all things. The spirit of union draws them together, and, when together, their eyes are closed to all distracting matters that divide and are fixed on Christ Jesus only.

Never at any time in the history of Christendom was the passion for re-union more manifest than it is to-day. We have been told by one who knows well the thoughts and aspirations of the men of the future: "The younger men—and I know their heart well—have their own day coming, and when their own day comes you may believe that unity is near." Now is our day of opportunity to work to manifest this unity. The time is crying for leadership in this direction, and the hour is at hand for a new departure to show that the spirit of union is strong among those who have the great High Priest's prayer at heart, "that they all may be one." We are bound to do all in our power to realise this union and to hasten its accomplishment. The World's Evangelical Alliance, born at a time when divisions pressed hard among separated brethren—for it was in one sense the child of the great disruption in Scotland—has been working for this end for nearly a century. It has renewed its youth and has a beneficent message for and mission to Evangelical Christendom to-day. It cannot perform its mission unless it is strong at its centre. London is the metropolis of the world, and it is there without a concrete testimony to the force and strength of the passion for union that is within the hearts of all true Evangelical Christians. There is the greatest need of a rallying centre for those who strive and yearn for union, where they may meet and take counsel, receive inspiration, and go forth strengthened by the knowledge that they are workers together with many thousands throughout the world whose hearts beat in unison for the accomplishment of our Lord's Prayer.

The Alliance is approaching its centenary. The appeal of the Council of the Alliance for larger funds to enable the Alliance to develop its work, is the expression of their deep conviction that the time has come to give the lead, through the World's Evangelical Alliance, in the great world movement for unity and co-operation. British Evangelicals—no matter by what denominational name they may call themselves—are one in heart, and crave for greater manifestation of their oneness in spirit and aim. The Alliance is a standard round which they may rally, and is a source of inspiration for fellow-Christians scattered throughout the globe. Its officials have their hands upon the various threads that unite believers in one holy fellowship, and by their actions bring the members closer together in the endeavour to bring them nearer the Saviour. Now is the hour for action. "Let us rise up and build," and by so doing prove that the Alliance is alive to the sacredness of its mission and hears clearly the call of severed Christendom to be filled with the spirit of godly union and concord; and to be active in the high service of God in Christ.

Headquarters Notes

With this issue of EVANGELICAL CHRISTENDOM Members and Subscribers of the Alliance should receive a copy of the 96th Annual Report of the Council, and on later pages will be found a substantial report of the addresses given at the 96th Annual Meeting of the British Organization which took place at the Caxton Hall, Westminster, on Tuesday, May 12th. The financial year which closed on March 31st left a small balance of £10 8s. in the hands of the Treasurer. This satisfactory situation, in the third year of the war, is cause for thanksgiving, and we know that all our readers will be ready to join with us in giving praise to God for His over-ruling providence in the work and witness of the Alliance. The fact of a small balance in hand rather than a deficit is due to two causes, first economy has been and is being studied in every way—a reading of the addresses given at the Annual Meeting will raise in some minds a remark made by one of the speakers: "If one tried to relate in thought the spiritual work done to the amount of income received, it was really amazing what was accomplished: certainly one was out of all proportion to the other. If the Alliance was able to secure greater financial support—and there was no reason why it should not in these days when they were all conscious of the need for unity—it would mean that the Alliance would have greater opportunity of extending its work." The other cause for avoiding a deficit has been the thoughtful help of members and subscribers, some of whom, remembering the extending responsibilities of the Alliance, have increased their gifts, for which we say *laus Deo*. Others, and a good many have been unable to renew contributions. It will be evident how great are the needs of the Alliance, now launched on its 97th year. If our readers will receive this information in the spirit of "It all depends on me," the necessary increase of help will be forthcoming. We need the small and more numerous gifts, but we need the larger ones, and there are those who can give them. We also need bequests; last year an insignificant amount was received from this source. Will our friends remember the World's Evangelical Alliance (British Organization) in their charitable bequests?

The United War Prayer Meetings.—Since our last issue three further meetings have taken place at the Central Hall, Westminster. The hour of 6 p.m. has, we think, made it possible for more to attend, and this hour will be continued until September 2nd (arrangements for later meetings will be announced). At the meeting on April 1st the Lord Mayor of London presided, and said:—

"May I remind you that these meetings in London are being followed throughout the Empire, and similar gatherings have been arranged, and are taking place regularly in Australia, New Zealand, Canada, and other parts of the Empire. It has been borne upon the hearts of many that there is an urgent need, especially at this time, for some open acknowledgment of our dependence upon God for victory. The War has already brought unspeakable anxiety and misery in all the countries involved, and, indeed, throughout the whole world. Yet it would be gross ingratitude not to recognise our special cause for thanksgiving to God in the ready response of the united nations, the rally to our help in the United States, and our Overseas Dominions, in the continued safeguarding of our command of the sea, in the maintenance of national unity, and in the determination to achieve victory. For this we must have an Empire which no dissension can sever, even in these days of danger and perplexity, ever keeping its eyes towards the eternal, towards the things of God. Perhaps one of the most beautiful passages in English literature is a sentence in *The Pilgrim's Progress*, and which describes a scene where three people sit basking in the sunshine and talking of the things of God. Although under a shadow, we also come together to-day to talk about the things of God. It is not only by Days of National Prayer, or by central and representative meetings, such as this gathering represents, but by individual prayer on the part of all the citizens of this great city and empire that that victory must be sought and won. The call of the hour is for more prayer in the homes of our people. Surely God is speaking to us. The combat to-day is essentially a spiritual one. An attack is being made on the principles of our Christian civilization—righteousness, truth, liberty, mercy. And it can be overcome only by the exercise of spiritual power, and prayer to God. The call to-day is for private prayer, for family prayer, and for common prayer on the part of our people, so that a new reality may come into our purpose, remembering the promise, 'Ask, and it shall be given you.'"

Among those taking part in prayer were the Archdeacon of London, Prebendary Ellison (Lord Mayor's Chaplain), Mr. Barclay Baron (Toc H), Rev. E. G. Miles, Rev. R. R. Neill, and the Rev. R. F. V. Scott (Church of Scotland). The address was given by the Rev. John Short, of Bournemouth.

Brief reports (by our own reporter) of the May and June meetings follow.

At the meeting on Wednesday, May 6th, the chair was occupied by the Chaplain-of-the-Fleet, the Ven. Archdeacon Crick. Those who led in prayer were the Rev. T. G. Mohan (Secretary, C.P.A.S.), (who sought the bless-

ing of God upon the brave men who were fighting on the nation's behalf, and who prayed that in this fiery trial the nation might gain its soul). Admiral C. E. Hunter, the Rev. R. R. Neill, and the Rev. E. C. Miles. Mr. H. Martyn Gooch (General Secretary of the Alliance) guided the intercessions at the close of the meeting. The address was given by Capt. E. G. Carré, R.N.

The Chaplain of the Fleet spoke of himself as being a man with a one-track mind, and that one-track mind of his was constantly set on the men at sea. The first Chaplain of the Fleet, he said, was appointed in the reign of King Charles II. His name was Thomas Ken, the author of two of their most-loved hymns, "Awake my soul, and with the sun" and "Glory to Thee, my God, this night," with its doxology familiar to all who lived in a Christian country, "Praise God from Whom all blessings flow." He afterwards became Bishop of Bath and Wells, and famous in history as one of the seven bishops imprisoned in the Tower. He said that as Chaplain of the Fleet he was "appointed for the preservation of so many souls that are at stake." "As an inheritor down the centuries of those same responsibilies," said the Chairman, "you will believe me when I tell you that that sentence is never very far removed from my mind. And that is why I appreciate this opportunity of asking you to remember in your prayers the men who go down to the sea in ships." He wondered if they realised how constant was the strain upon the seamen. From the moment that a ship put her nose out of harbour, under modern war conditions, she was open to attack from beneath, on the surface, and from the air. The officers and men stood day and night at their action stations, waiting for attack. The chaplains who sought to minister to the men's spiritual needs needed their prayers. No clergyman lived at such close quarters with his people as did the chaplain on a ship. How great were his opportunities, and responsibilities!

Report of Meeting on June 3rd

Prayer is a great uniting force, and those who gather month by month, at the call of the World's Evangelical Alliance, have the privilege of sharing in this Christian fellowship around the throne of God. Among those present on the platform at the June meeting in the Central Hall, in addition to Captain L. D. Gammans, M.P. (Chairman), were the Rev. Prebendary E. A. Dunn, Dr. Percy Evans, the Rev. E. J. T. Bagnall, the Rev. W. F. P. Chadwick, and Commander Studd, who each in turn led the prayers of God's people. Amid the tragedy of War, we have been given of a power that works for righteousness, and it was with confidence that prayer was made for victory over the powers of evil, and that as a nation we might be made worthy of victory. There could have been few left out from one comprehensive petition that God would "comfort the afflicted, speak peace to the troubled conscience; strengthen the weak; instruct the ignorant; deliver the oppressed; relieve the needy." Mr. H. Martyn Gooch (General Secretary) read the 27th Psalm, and in the name of all present, gave a warm welcome to Capt. Gammans.

Capt. Gammans began his address by saying what a pleasure it gave him to be present at such a gathering where, by their very presence, they were acknowledging the fact that the victory they hoped to gain over the powers of evil could not be gained by material weapons—by tanks, and planes, and guns—but that there were unseen factors which alone, in the end, could bring them triumph. The nation was realising to-day that it must brace itself up for the great task that confronted it. Capt. Gammans pointed out that theirs was the only country, with the exception of Mexico, which actually declared war on Germany. In other words, in 1939 they had to choose between their principles and national dishonour, and, thank God, they chose their principles. If they took a long view of history, that was something that was going to mean much in the days to come. Again, Britain for a whole year held the fortress of civilisation: she was the sole defender of all that was decent in human life: she had the courage to look the German menace in the face, and to defy it. In future days they would be able to look back upon that as one of the greatest episodes in the history of the British race. And how proud they were too, of the epic defence of Malta! There were many other things of which they ought as a nation to be proud. For instance, over 20,000,000 people were now doing war work, the vast majority of whom two years ago were either doing nothing at all, or were doing something entirely different. And what about the "Battle of Britain," which was the real turning-point in this War? And also the complete wiping out of the Italian Empire?

The British people were to-day bracing themselves for a big effort, and the first thing they had to do was to finish off the War. They realised that there was no cheap way to victory. Let them not minimize the part that they would have to play in the final victory over Germany. There was another thing they would have to do—they would have to assume responsibility on the Continent for many years after the War. Famine, pestilence, and anarchy would have to be faced in Europe. They were hearing a lot in these days about post-War Reconstruction, but people were prone to assume that it would come about automatically. What the British public had got to realise was that there could not be better

conditions at home unless there was stability abroad. In the purely material sense they would have the power not only to make life fuller and richer for the people of these islands, but they would have the power to bring stability to Western Europe, and to the world. They had a mission to perform which no other nation could accomplish. "I do not pretend that this task is going to be easy," said Capt. Gammans. "In fact, I think it is going to be more difficult than beating Germany. Human nature is very queer, and war brings out finer qualities than peace." It all came down to one thing—What did they believe in? What was the motive force behind them? There was not one in this country who did not want a better post-War world, who was not dissatisfied with what they had done in the past twenty years. But what a tragedy it would be if all their planning merely revolved round material things! "If that is what we are building upon, we shall wake up one morning and find we have grasped the shadow and lost the substance. "Let us start by acknowledging two things," said Capt. Gammans. First, that a purely material conception of life never satisfies the human soul. Let us acknowledge, too, that the basis of all social life is the family. Let us come back to the sanctity of family life." They had a difficult task in front of them. Somehow or other they had got to allow their minds and their energies to sally forth, as it were, over the limitless spaces of human endeavour. A great charge had been entrusted to them as an Empire, the charge of bringing light into the dark places of the earth. The goal was there, and they had the power to reach it. "Let us pray God that we may be granted the will, the faith, and the leadership to attain our goal," said Capt. Gammans in closing.

The Week of Prayer in Dublin.—We think our readers will be glad to hear of Alliance progress in Ireland, North and South. Later than usual we have received from Rev. Martin Parsons, of Dublin, a report of the united meetings held during the Week of Prayer in Dublin, as follows:—

The Week of Prayer was observed more thoroughly than for many years past. The City of Dublin was divided into a number of areas, and the churches in each of these areas were asked to arrange united services or meetings for prayer. In seven different districts, and in two other places in Dublin County, meetings were held on some or all of the days during the Universal Week of Prayer. In all 37 meetings and services were held, and very large numbers attended. In one district where accurate statistics were kept the average attendance each evening was 150, and well-attended meetings were also held on three afternoons. In other areas services were held in the churches, with free interchange of pulpits, with the fullest co-operation of the church leaders in every case. One of the services in Dun Laoghaire was conducted by His Grace the Archbishop of Dublin. Those who officially co-operated in the Week included representatives of six denominations, and a remarkable spirit of unity was manifested. We praise God for a real spiritual uplift during the Week, and for much earnest prayer which must certainly be answered. The total number of attendances at all the meetings must have been between four and five thousand. Each year sees an increase in zeal for the observance of the Week of Prayer, and we look forward to 1943, if God permit, with expectation and hope.

MARTIN PARSONS.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

FOR the assurance that come what may, the Spirit of Christ Jesus, risen and glorified is actively at work in every land through the one Church which is His Body.

For a deepening realisation that only the rule of Christ can meet the present world unrest and upheaval; and that the testimony of Rulers and Administrators is to Christianity as the surviving religion.

For every evidence of a victorious issue from the present struggle between Christ and anti-christ, and for the international unity in this righteous war.

LET US PRAY—

FOR all fellow-Christians throughout the world suffering through the war in body, mind or spirit, that they and we may be conscious of the nearness of God in Christ—"closer is He than breathing, nearer than hands and feet."

For all Christian missions and missionaries in India; and for Indian thinkers and students in their approach to present problems, that through the power of the Holy Spirit a solution in terms of Christian understanding may be forthcoming.

That we may have world-wide spiritual revival, through the outpouring of the Holy Spirit in accordance with promise.

For the ever-widening work and influence of the World's Evangelical Alliance, and for necessary means to meet increasing responsibilities.

CREATIVE CHRISTIAN UNITY

96th ANNIVERSARY OF THE WORLD'S EVANGELICAL ALLIANCE

(British Organization)

BY OUR OWN REPORTER

THE Reformed Churches in this country, in Europe, and throughout the world, gladly acknowledge their indebtedness to the World's Evangelical Alliance—to its world-wide manifestation of Christian union, its scriptural basis and principles, its bond of unity, its sense of fellowship and freedom in the Gospel of Christ, its co-operation and helpfulness to "all the saints which are in Christ Jesus" as well as its active programme of world evangelisation. In the mission field it unites missionaries of all societies, and its Universal Week of Prayer is a powerful factor in missionary co-operation.

All these facts concerning the work of the Alliance were emphasised at the ninety-sixth Annual Meeting, held in the Caxton Hall, Westminister, London, on Tuesday afternoon, May 12th, under the chairmanship of the Rt. Rev. Bishop J. C. Mann (formerly Bishop of Kyushu, Japan, now Assistant Bishop of Rochester). No one can think of the World's Evangelical Alliance apart from its General Secretary, Mr. H. Martyn Gooch. The fact that on this occasion he was presenting the Annual Report as he had done for the past thirty-eight years without a break shows what the Alliance owes to his faithful and devoted work. "The World's Evangelical Alliance is very much alive," he said. "It is now in its ninety-sixth year, and we are looking forward to commemorating its Centenary."

The Larger Unity

In the course of his remarks Mr. Gooch referred to the fact that the Annual Report was available in print, and already in the hands of those present on the platform, and other officers of the Alliance, some of whom, including their beloved Hon. Treasurer and Chairman of the Executive Council, were unable through absence from London to be present. The first paragraph of the Report records the profound thankfulness of the Council and praise to God for the wonderful way in which He has blessed and used the varied efforts of the Alliance during the year which closed on March 31 last. The title of the Report, "Creative Christian Unity" is suggestive of the living force and intentions of the Alliance. Mr. Gooch emphasised the fact and value of the word "Evangelical." It described, he said the "larger unity"; there is no need for "Councils of the Churches" where the term Evangelical is rightly applied and widely recognised. It is the larger unity, the unity of all who believe on and follow Jesus Christ. The motto of the Alliance "*Unum Corpus Sumus in Christo*," which the founders adopted in 1846, is still the backbone of the whole fabric and work of the Alliance in its world setting.

Four words summed up the constitution and work of the Alliance, said Mr. Gooch, and each of them began with the letter "S." It was *substantial*. Its influence had never been so world-wide as to-day. During the year under review never had more contacts been made overseas. Considerable space was given in the Report to the faith on which the Alliance rested, faith based upon the Word of God in its entirety. The Report also dealt with matters which concerned the morale of this country, and its obvious declension. How great was the need for spiritual revival in the power of the Holy Spirit throughout the life of the Churches and of the nation! It was, also, *sufficient*. The unity which the Alliance represented would not only brng to the Churches reunion, but would make them the vehicles of the power and presence of the Holy Spirit; Christian fellowship was greater than Reunion. The Alliance was a *supporting* work. It exists to help those who cannot help themselves. There was no body of

people, said Mr. Gooch, who acknowledged Christ as Saviour and Lord, that the Alliance did not seek to help with its funds. Over ninety years ago persecuted Christians came to this country and asked "where is the Evangelical Alliance?" It was at this moment interesting itself in the need of the Greek Evangelical Churches, seeking to raise funds on its behalf. The Council at its last meeting had gladly made a grant of £50 to the Greek Red Cross. It was a *surviving* Alliance. The war had brought out some of the best features of its work, and the future was full of promise and responsibility. Mr. Gooch closed on the subject of finance, and stated that they began the year's work with a balance in hand of £10 8s.

Resolution

The Rt. Rev. Bishop J. C. Mann moved the following Resolution from the chair: "That this meeting receives the Ninety-sixth Annual Report with thanksgiving and praise to God for His manifest blessing upon the witness and work of the World's Evangelical Alliance at home and overseas. It appeals to all in every land who follow Christ Jesus as Saviour and Lord to join in the membership of the Alliance, and help to further the world-wide efforts to keep the unity of the Spirit 'in the bond of peace.'"

The Bishop said that it was the first occasion that it was possible for him to preside over the Annual Meeting of the Alliance. He was invited, he said, to preach on the first Sunday in the year in the city in which he lived, in connection with the Universal Week of Prayer, and in the course of his sermon he stated, as an interesting fact, that the Alliance was as old as the oldest member of the congregation. He knew at the time that the Alliance was in its ninety-sixth year; and that was, surely, a wonderful record. The Bishop testified to the good work done by the W.E.A.

A Spiritual Basis

He specially emphasised the importance of the Universal Week of Prayer, with which the name of the Alliance is always associated, and said that if it had nothing else to its credit but the continuation of the Week of Prayer, observed in so many countries, and with such enthusiasm, and yielding such encouraging results, the Alliance would fully have justified its existence. Referring to what he called "the ability of the General Secretary (Mr. Martyn Gooch) to rope in one and another," the Bishop said that he had created a truly "Catholic" platform—and he used that word in its splendid meaning, and not in the restricted sense that it was sometimes used. There were few platforms that were quite so Catholic as that of the Alliance. It was Catholic because it was first of all Evangelical: it had been founded upon Evangelical truth. They regarded as Evangelicals all those "who follow Christ Jesus as Saviour and Lord." "It is because this is the basis of the work of the Alliance that I am gald and proud to be in the chair this afternoon," declared Bishop Mann. The W.E.A. had always insisted that anything worthy of the name "Alliance" must have that spiritual basis. The only form of "alliance" that was worth anything was that unity that was based upon faith in the living Lord.

Safeguarding Religious Liberty

Bishop Mann went on helpfully to suggest three ways in which that unity persisted. First, it persisted across all the boundaries that separated one denomination from another, one Church from another. St. Paul, in Ephes. 4, wonderfully described their unity in the Spirit in terms of their faith in the Triune God. The Bishop recalled one scene from his own personal experience. At a gathering of some hundreds of missionaries at Karuizawa, a summer resort in Japan, at the base of Mount Asama, one of the members stood on the platform and gave a very simple description of the things that united them. The message was so simple and moving that all felt the breath of the Spirit of God passing over the meeting. It was not known to which particular Church the speaker belonged, but they were all conscious of a unity based upon a common faith in the living Lord. That same strong sense of "the unity of the Spirit being maintained in the bond of peace" was experienced also at the Madras Conference at the early morning devotions.

Secondly, the unity which was based upon a living faith in the living Lord was a unity that persisted in spite of physical restraint. The whole story of the Christian Church was a story of the persistence of faith. It was one of the purposes of the work of the Alliance to strive to maintain religious liberty for all people. Never did they need to be more active than to-day in restoring liberty, in some cases, and in maintaining liberty in

other cases. The W.E.A. could do nothing more vital and useful than to seek to safeguard liberty of religious belief in every country of the world, including their own. Liberty could be maintained only at the cost of eternal vigilance, and that vigilance was necessary even in this Christian country.

Keeping the Unity

Thirdly, the unity of the Spirit, that fundamental unity of Christian men and women everywhere, was something that persisted, in spite of political differences. By way of explanation, the Bishop here recalled his own experience of missionary service in Japan. Though he lived in a country of whose political actions he could not approve, yet during those ten years of his stay there he experienced an increasing sense of deep spiritual fellowship with the people amongst whom he was privileged to live. There was no hope, humanly speaking, of removing those political differences. So that, in a way, they were driven into a deeper fellowship in Christ, and into a fellowship that not only persisted and grew, but which survived even to-day. "I have been deeply distressed," said Bishop Mann, "to find in Christian circles unguarded ways of speaking about our enemy, which, I think, does despite to this fundamental truth of the unity that exists between all Christian people wherever they are to be found. I do plead with my fellow-Christians not to allow such considerations to destroy this sense of unity and of fellowship, but rather that we should seek to maintain it by prayer, knowing that this is one of the greatest contributions that we can make in the cause of Christ's Kingdom during these difficult days. We are condoning nothing, but we are seeking to maintain the unity of the Spirit. As members of the World's Evangelical Alliance it is particularly incumbent upon us that we should recognise that this unity of Christians persists.

A Positive Evangelism

Canon A. St. John Thorpe, Vicar of Watford, spoke words of cheer and encouragement, and paid a tribute to the wonderful work of the Alliance, outlining some of its activities, as revealed in the report. First of all, the report began with an emphasis on prayer, urging more prayer in the home, and referring to the world-wide influence of the Universal Week of Prayer, and making mention of the special prayer meetings held each month in the heart of the Empire. That emphasis on the importance of prayer revealed something of the spiritual work that the Alliance was doing, said Canon Thorpe.

The report went on to deal with the work of the Alliance on behalf of religious liberty: and that was of vital importance in these days, since there was no liberty, as they understood the meaning of the word, in the German Church of the Reich, nor, he supposed, in the official Shintoism of Japan, nor in the Romanism of Italy. In fact, such a principle of democracy as liberty, was conspicuous by its absence, from the Five Points put forward by the Pope. The Alliance had also been faithful in its emphasis on the growing propaganda of the Roman Catholic Church in this country. At this point Canon Thorpe quoted the following passage from the report: "The cause of the Protestant Churches of Europe as a whole in relation to freedom of conscience and worship, and the furtherance of the work of evangelisation, is a primary concern of the World's Evangelical Alliance."

Continual Contacts

Canon St. John Thorpe said how thankful he was that there was a society, like the World's Evangelical Alliance, that was not afraid to speak plain language. The fact that the Alliance was exerting its influence through the whole of Europe on behalf of religious liberty, he knew to be so from his own personal experience, as a result of a visit he paid some five years ago to Budapest, in company with Mr. Martyn Gooch; and he remembered with what urgency the Protestant leaders in Budapest asked them to plead the cause of Hungary in Europe. In those days the Hungarians were looking to England for much that they felt this country could give them: and the World's Evangelical Alliance was there to encourage them in their hope, and, as far as possible, through its ministry, to meet their need. Canon Thorpe said he remembered the welcome that was given to the Alliance and its message at that time.

Religion at Home

From Europe the report turned to religion at home, emphasising the need of a positive evangelism to counteract modern secularism, and the need of religious education to dispel a growing paganism among the growing generation. In all that—and Canon Thorpe again quoted from the report—" the Alliance

endeavours to maintain its position as a central organisation without sacrifice of any truth, or aspect of truth, which is vital to the proud term Evangelical."

Turning to the financial side of the work, Canon Thorpe called attention to the fact that all the varied aspects of the work of the Alliance was carried on for the sum of about £3,450 a year, of which sum only about £1,500 was spent in the head office. It they tried to relate in ~~their~~ thought the spiritual work done to the amount of income received, it was really amazing what was accomplished: certainly one was out of all proportion to the other. If the Alliance was able to secure greater financial support—and there was no reason why it should not in these days when they were all conscious of the need of unity—it would mean that the Alliance would have a greater opportunity of extending the work. World's Evangelical Alliance!—they realised from its very title that there was nothing narrow or sectarian about its work. "Evangelical"—that word gave a positiveness to its doctrine. Its great purpose was to preach the Gospel, and to draw together in a unity of spirit all those who held the great Evangelical traditions of the Faith.

Canon Thorpe seconded the Resolution.

A Golden Cord

The Rev. J. Chalmers Lyon was unable to be present, owing to pressure of work in his capacity as Moderator of the Presbyterian Church of England, but sent to Mr. Gooch the following letter:—

"I had looked forward with much interest and pleasure to being with you on Tuesday, but circumstances have proved too much for me! I have had a very heavy week in our Assembly and am expected in poor, stricken Bath for the rest of this week. The strain of this series of meetings and a heavy week-end of engagements has made me really unable to fulfil my promise to you, and while I could have managed to get to our ninety-sixth Annual Meeting I am grateful for your consideration in allowing me instead to send a brief written message and so avoid the undue strain. Of all the varied work of the Alliance referred to in that comprehensive paragraph in the fore-front of the Report, none is of greater importance than the Universal Week of Prayer, which now for nearly a century has with ever-widening influence brought Evangelical believers together at the beginning of each year to the untold benefit of the Christian Church, and the world for which Christ died. I trust that if we are spared to observe that Week in 1943 we shall find the greatest response in the history of the Alliance—and of the Church. For I am looking for and praying and working for *Revival in this our time*. It is long overdue. The Revival of the 14th Century under Wyclif's Lollords influenced Europe and prepared the way for the Revival under John Huss in the 15th Century. That in turn prepared the way for the Revival which we call the Reformation under Luther, Calvin and Knox in the 16th Century. One outcome of this was the Puritan Revival of the 17th Century. Men like Richard Baxter bore their great witness and with marvellous effect for good, e.g., under Baxter's ministry in Kidderminster it became difficult to find an unconverted person in that town! Then in the 18th Century came the Methodist Revival under Wesley and Whitfield, again with lasting and world-wide results for good. In the 19th Century there was revival in U.S.A., Ireland and Great Britain under Finney, Moody, Reginald Radcliffe, Brownlow North and others. What will we see in this our day? Is the Lord's hand shortened? I believe that *Revival is on the way*. Oh that the Evangelical Christians would unite to work and pray for such a movement of the Spirit. *God is willing*. *Now* is the day of Salvation. The Holy Ghost saith *To-day*! And how great is the need for such an awakening answer, to the glory of His dear Name."

The Rev. Dr. J. W. Ewing, taking Mr. Lyon's place, said: he yielded to no one in his appreciation of the World's Evangelical Alliance: it was a golden cord which united a multitude of people in a very happy and sacred bond. In that golden cord there were four strands that could be distinguished. The first was fellowship. They were specially needing that spiritual fellowship to-day, when millions of their fellow-Christians were divided from them by the barriers of war. The second strand in the golden cord was the Gospel. In this time of sorrow and sin Dr. Ewing said he believed that multitudes of people were longing for deliverance from the powers of evil, of which they were conscious. They in the Alliance believed that the one answer to their question was to point men and women to the Cross of Calvary. They were glad to have such a Gospel to proclaim.

The third strand in the golden cord was freedom. "Where the Spirit of the Lord is, there is liberty." The Alliance stood for freedom to help the oppressed. There had never been so many people imprisoned, or exiled, or persecuted because of differences of belief, political or religious, as there were to-day. The World's Evangelical Alliance stood for freedom everywhere, and used its influence to promote it. The fourth strand in the golden cord was prayer. And that was specially manifested in the first week of the year, when nations throughout the world were drawn together in a fellowship of supplication. Then there were the monthly meetings for prayer. Also the prayer cards sent out by the Alliance suggesting petitions for home prayers, in which families could unite. Those were the principles of the Alliance.

Dr. Ewing spoke in support of the resolution which was carried.

A Cry from Greece

The Rev. G. A. Hadjiantoniou brought home to the meeting in vivid words the needs of his fellow-countrymen in Greece.

He opened his address by telling the story of a small Christian community scattered in Greece, about the year A.D. 55 to 56, who were suddenly stirred up into busy activity. Correspondence was exchanged: delegates came and went: a breeze of holy enthusiasm was blowing over each of the congregations. The cause of all that activity was a most important one. At any rate, it must have appeared very important to people who had read the thirteenth chapter of the First Epistle to the Corinthians in St. Paul's own handwriting. Most distressing news had reached those Greek Christian communities. They had learned that their brethen on the shores of Palestine were passing through a period of great distress and suffering. A few years earlier a great famine had broken over Palestine, and, although by then its great violence was a thing of the past, the Christian congregations in that land were still feeling very acutely its aftermath. The members of those Palestinian congregations were not drawn from the richer classes of the land, and many of them living in the villages and towns were dying for want of bread. This news deeply touched the Christians of Greece. Their hearts were moved with brotherly love and compassion. It is true that "not many mighty, not many noble" were among their number, but with the little means at their disposal, they were determined to aid their Hebrew brethen. For this purpose, and on the advice of their spiritual father, they imposed upon themselves the simple rule of setting aside every Sunday morning whatever each of them could spare. And this simple act had marvellous results. One Church incited another to generosity. It must have been a source of great satisfaction to these Greek Christians when they were able to hand over to their Hebrew brethren their gifts—"a sweet savour of Christ," and well-pleasing to Him.

Now something similar is being repeated in Greece," said the speaker. "For the past few months a great famine has been raging in my country. The people of Greece, exhausted as they were from their unequal struggle against a powerful invader, are dying by the thousands through lack of bread." News which had leaked through the iron grip of the enemy revealed a picture, which was one of the blackest that the mind of man could conceive. The inhabitants of one small island in the Aegean Sea sent a cable to the authorities in Athens, with the words "Send us bread or coffins." This last winter, said Mr. Hadjiantoniou, would stand out in the history of his country as a horrible memory. But with the coming of spring there had come hope of relief. It was from the shores of Palestine that the first foodship had set sail for a hungry Greece. It was for that cause that he (the speaker) stood before them: it was that he might bring before them the urgent pressing need of the people of Greece, and more especially the need of the Evangelical congregations: their sufferings were very great. Specially was that true of the pastors of their Churches, some of whom had big families to support. What deep waters they had been passing through! It was true that just now they were byond their reach, but the opportunity for helping them might come when they least expected it. The speaker shrank from presenting to them the needs of his people, for they themselves had many burdens to bear. But he was encouraged by the liberality which the W.E.A. had always shown towards those who were engaged in the Lord's service in Greece.

The meeting closed with the Benediction, which was pronounced by Bishop Mann.

RELIGION IN FASCIST ITALY

By Alexander McLeish

(In an earlier issue we drew attention to the issue in war-time of Professor Binchy's book entitled "Church and State in Fascist Italy," which includes a considered and spirited attack upon Protestantism in Italy, here dealt with again.

—ED. EVANGELICAL CHRISTENDOM.)

PROF. BINCHY writes of the settlement of the Roman question between Pope Pius XI and Mussolini with critical judgment. In his discussion he states that the fact of the Pope's universal jurisdiction over the Church and his position as Bishop of Rome and Primate of Italy cannot be separated, and that this complicates his policy in dealing with Italian questions. While he himself strongly believes that there can be no compromise between Fascist and Christian doctrine, he admits that many of his co-religionists sincerely uphold the Fascist regime. Real objectivity of viewpoint in such circumstances is difficult to obtain, but he has succeeded more than is usually possible.

The object of this review is to assess the value of his criticism of Protestant activity in Italy and of what he has to say regarding the question of toleration. Prof Binchy remarks in his preface: "Those who think that my strictures on the methods employed by a few British and American proselytizing sects in Rome and throughout Italy are unnecessarily severe may be reminded that certain dignitaries of the Anglican Church have expressed themselves still more forcibly about the activities of the same sects among the Orthodox populations of South-Eastern Europe." In this book he does not claim to defend the standpoint of the Catholic Church, although he does claim to have formulated Catholic doctrine accurately on all matters where it conflicts with the Fascist creed.

Regarding the general position of the Protestant Churches since the Concordat of 1929 he points out that it is not yet clear what their rights are under the Fascist regime. These depend on how the legislature will interpret certain provisions of the Concordat in regard to the new status of the Roman Catholic Church. In general, however, the principal Protestant denominations have experienced little difficulty in having their status as legal entities recognised. This, as Prof. Binchy points out, is in striking contrast to the treatment of Catholic minorities annexed to Italy after the 1914 war. The largely German-speaking and Catholic Tirol is instanced in the chapter on "National Minorities," regarding which he says that the Fascist Government has subjected this community to "a steady and remorseless campaign to wipe out every trace of national differences . . . . by proscribing their mother tongue, their traditions and their cultural loyalties." Their religious freedom, meaning thereby their right to religious instruction of their children in the mother tongue and their right to spiritual assistance by priests of their own race and language, has been brutally denied. A policy of complete Italianization has been ruthlessly carried out, involving as a last act in a dark picture of oppression, the deportation of 220,000 German-speaking Tirolese to Vorarlberg and Carinthia in Austria and the colonising of the land they have occupied for centuries by immigrants from South Italy.

The same tale of oppression is forthcoming regarding the Slav-speaking Catholic people of the Julian March, Slovenes and Croats, numbering half a million. The failure of the Vatican to prevent these gross injustices is explained as due to the clash of its policy of appeasing the Fascist Government with its responsibilities as an œcumenical authority. From this experience, he prophesies increasing difficulties for the Church in seeking to steer a "safe" course amid the ever-changing policies of the Fascist Government. Fascist collaboration with Germany may in the end mean that Italy must adopt the Nazi attitude to religion, although all along Mussolini has shown that he does not wish to quarrel with the Church.

The prospects of freedom for the Roman Catholic Church under the Fascist regime appear none too bright to the author, and already its national situation conflicts with its œcumenical responsibilities. All these facts have to be taken into account in any criticism he makes of the objects and methods of Protestant bodies.

The Concordat of 1929 marked a turning

point in the relations of the State to the evangelical churches. What was the position? The unification of Italy in 1870 and the loss of the Pope's temporal power had resulted in greater toleration for evangelical work. The Treaty of that year between the King of Italy and the Vatican, while establishing the rights of the Roman Catholic Church, also granted new liberties to non-Catholic groups as "tolerated cults." This meant equal rights for both with a tendency to control more closely the Roman Catholic Church, which was not officially at peace with the King. The new laws of 1929, named "*legge del culti ammessi*," however, reversed this, granting more rights to the Roman Catholic Church and tending to control more closely the "admitted cults." In other words, the State became in a measure Confessional with Roman Catholicism as the religion of the majority.

In the period between 1870 and 1929 there arose a number of Protestant Churches and an increasing number of sects. These had been able to establish themselves with tolerable ease under the provisions of the Concordat of 1870, save for the inherent difficulties of evangelisation in a totally Catholic country. These churches were the English and American Baptists, the English and American Methodists and about twenty sects.

Two attempts to create an Italian indigenous Protestant Church were made, one by the missionary work of the Waldenses of the Torre Pellice valleys and the other by various groups to create an Italian Free Church. The first effort was handicapped by the local French and Calvinistic character of the Waldensian heritage, and the latter fell a prey to schism through the influence of "Plymouth Brethrenism." In many ways Protestantism has showed its worst features in Italy in its individualistic and sectarian rivalries. The average Italian, as Prof. Binchy points out, knows "Protestantism only through the activities of the sects, and is largely ignorant of the message and real character of the Churches of the Reformation as represented by the Chaplaincies of Protestant countries"—American, Swiss, German, Dutch, French, English and Scottish scattered all over Italy. He pays a tribute to the very different and friendly attitude of these foreign chaplaincies. It unfortunately happens that many of the methods and type of propaganda of the Protestant bodies are open to the very criticisms he launches against them, so there is no object in enlarging on what in many respects repeats the criticisms already made by Protestant observers. All would agree, however, that there can be no question of propagating Protestantism as such, which, according to Prof. Binchy, is the main object of the sects, and which he holds is injurious to the understanding of the Protestant cause by the Italian people. That the evangelical message of the Reformation is the real reason for evangelism in Italy is not understood by Prof. Binchy. Never once does he hint that Protestantism may have some contribution to make to a richer Christian life and experience. The most well disposed Catholic layman does not seem able to understand this. In fact only those few individuals who have discovered for themselves by their contact with Protestant workers or the reading of the Bible what the true meaning of the Gospel is can know and understand why Protestant workers are interested in Italy. As for the 99.9 per cent. of the population nominally attached to the Roman Catholic Church, they remain profoundly ignorant.

The small number who profess the evangelical faith bears out the contention of the author that the average Italian has no use for Protestantism, for after deducting the Jews (56,000), the Waldenses (23,000), and the foreign Protestants (30,000), there cannot be more than 25,000 others in Italy, who return themselves in the census as non-Catholic. Of these Baptists and Methodists may number about 13,500, leaving 11,500 for the sects and other non-Catholic groups. This is probably an underestimate, but substantially it gives a correct picture of the result of eighty years of evangelical effort in Italy. This amounts to only one-eighth of one per cent. of the population. In other words, Italy has shown itself quite unresponsive to the evangelical appeal and to the approach of Protestantism. The Waldensian Church, which had the best chance of evangelising Italy, has only succeeded after sixty years in gathering 7,000 people into its small scattered churches outside its own valleys, many of these being members of the parent church. This has only been achieved with the help of funds provided from England and America, and would otherwise have been impossible. The same is true of other Protestant efforts which have been precariously supported by foreign funds under foreign control and have never attained a position of being more than

struggling causes with little or no indigenous roots. There is no general movement nor does it seem likely that there will be. The conditions which determined the Reformation 400 years ago do not exist in Italy, and in spite of hopes once entertained there is no likelihood of a landslide from the Catholic Church.

While many of Prof. Binchy's criticisms of the *methods* employed by Protestant sects may, therefore, be admitted, that does not touch the real reasons for evangelical preaching. The tragedy is that individualistic, divisive, sectarian aspects of Protestantism have prejudiced an already suspicious people as to the importance of anything which it had to contribute to the spiritual life. Prof. Binchy has rendered an important service in that he has made us ask whether the approach made by evangelical missions has been a correct one in a predominantly Roman Catholic country such as Italy. Prof. Binchy argues that the complete foreignness of the whole effort condemns it from the outset. No religious movement is ever sound which is not indigenous in character and leadership. The Waldenses unfortunately have never been looked upon as a really indigenous church. Until recently their services were in French, and French is still the language of the family circle. That they have depended on foreign support for their missionary activities has still further prejudiced them in the eyes of Italians. Nor have they been very co-operative with other bodies or with the cause as a whole. It seems likely to reman an isolated movement unable to maintain its missionary work without the help of foreign money.

Prof. Binchy considers that there is no future for the "admitted cults" under the law of 24th June, 1929, the real purpose of which was to bring the religious minorities under the complete control of the State. The marriage laws also have been brought under the State, only the Roman Catholic Sacrament of Matrimony being separately recognised. New churches and new ministers must now be sanctioned by the State. Offences against the cults are not treated so seriously as those against the Roman Church. Where 99.5 per cent. of the children are Catholic there can be no special provision for the half per cent., yet exemption is allowed and special provision is made for groups. The fundamental problem, however, is that of religious liberty. All the law has to say here is "discussion of religious matters is completely free." Church and State are equally opposed to proselytising, as Prof. Binchy explains, but for different reasons. The Church by declaring itself "the sole and infallible repository of religious truth," has settled its own attitude finally. For it the question is, "Shall error be allowed to propagate itself freely and to attract souls away from the truth?" Toleration to the devout Roman Catholic is, therefore, "liberty to propagate error," which to him is impossible. In practice, however, it is not so simple as this, and the Church is tern between its principles and the practical need of getting along with others who disagree to its claims. The Fascist State is not a Catholic State, but it values the religious unity of Italy as a political asset. If it discourages Protestant proselytising it is not for religious reasons. Attempts by anyone to disturb the religious uinty are dubed "anti-Fascist." Therefore, our author adds, both Church and State oppose the methods of Protestant workers. They object to the dominance of foreign finance and foreign control, to the subserviance of Italian workers and the employment of ex-priests, to the descriptions of Italy as "illiterate, idolatrous and superstitious," and to calling it a "mission" field like Polynesia calling for "patronage and pity." The particular methods are equally exasperating, such as free tracts, free Bibles, financial relief in return for apostasy, trade in children (orphanages and houses of refuge), and in general the exploitation of misery and want in order to spread Protestantism. He pronounces the whole effort a failure, and although the Italian is not bigoted, he holds that he is "not disposed to compromise in matters of religious faith, he may be a Catholic, or he may be an atheist, but he will never be a Protestant."

It will be seen that his attack is upon certain methods to spread "Protestantism," much of which is justified if that were the real object. How far have evangelical workers given this impression and failed to make clear their real object of proclaiming the Gospel? How far is the Protestant Church responsible for the failure of Prof. Binchy to discern any worthy object, and how far has our approach to Catholic Italy been on wrong lines? These are questions which call for an answer in facing the need of a post-war Europe. We have reached the end of an epoch and have to work out our policies and plans for a new and more needy world.

THE RUSSIAN ALLIANCE: SHORT-TERM OR LONG-TERM?

By Dr. William Paton

It is not altogether easy to recall how less than a year ago it would have seemed a crazy idea to most well-informed and sensible people that we, the United States, Soviet Russia and China would all be belligerents together against Germany and her Axis partners—save only for the temporary continuance of diplomatic correctness between Japan and Russia. All who employ their minds on the problems of post-war reconstruction ought to take this to heart, for it is the greatest recent example of the fact that the march of events produces situations that could hardly have been foreseen, or, to put it more Christianly, that the world is in God's hands and not ours. The June Sunday when Hitler attacked Russia may prove to be one of the great dividing days of history: at least it meant for us in the western democracies the end of a period when Russia and her policy were wholly enigmatic, the end of a long isolation of thought and culture, and the posing to us, even more than to the Russians, of some searching questions.

On so vast a subject and in so short an article what can one say, especially when one is no kind of expert on the theme? But one may distinguish between what one might call long-term and short-term issues. The latter are both interesting and important, and they mainly occupy the foreground of attention. Is Russia likely to hold the Germans during this year? Is she likely, with the help of her allies, to beat them in Europe by next year, or as it is understood the Russians themselves believe, before the next winter begins? If that should happen, what is likely to be the shape of the new Europe as Russia would desire to mould it? Is it like the shape adumbrated in the Atlantic Charter, to which Russia has given assent? What about religious freedom in Russia or in the territories which might come under Russian rule, such as the Baltic States, in which a full religious freedom existed up to September, 1939? These are questions which must exercise the minds of Christians on the Continent of Europe, where the strong emotional swing towards Russia among all classes in Britain is thought to be dangerous, inasmuch as it leads to an obscuring of facts that must be faced.

The Short-term Issues

The answer to these questions will be made clear in time, and it will be dictated by a conjunction, or perhaps rather a tension, between force and principles. On the manner in which victory is finally won—the degree of power held at the end by the several contestants, the sacrifices they have made and the position of influence in which they find themselves—obviously much will depend. But much also will depend upon principles. If, for instance, Russia were in a position to work her will in central and eastern Europe, and was convinced that Britain and the United States would in fact, whatever they might profess in theory, do nothing to create a stable order in Europe and the world, she would do all she could by throwing out defences, occupying territory and procuring the subservience of satelite States, to ensure her own safety against a resurgent Germany. If, on the other hand, the widespread British and American conviction that out of the present agony there must grow a more stable international order should be translated into action, a different Russian policy might become probable. The fact of Russian power is likely to be a powerful lever to keep America in the post-war system: it matters, however, a great deal whether the post-war years see a British-American veiled opposition to and guardianship against Russia or an effort to achieve a real unity of broad purpose.

I have called these short-term questions: not to suggest that they are unimportant, for obviously they are of the highest importance, but because behind them there lie other issues which to some extent remain the same whatever the answer which events may give to the anxious questions of the moment. It is to these further problems that the Churches in particular ought to be giving their mind.

The Long-term Issues

The first is the result of the long isolation of Soviet Russia, and especially the youth of Soviet Russia, from the western world. I

had some talk recently in New York with a very able Pole who knew Russia intimately. I found him much disillusioned about the group in charge of the Soviet regime—he described them as " ideally sterile " and therefore opportunist—but he was full of enthusiasm for the Russian youth. He said that they believed intensely in their cause, in their mode of life and in its underlying philosophy, and that the long isolation, now of almost a generation in extent, had had the result of convincing them that the rest of the world believed that all that was most distinctive of the new Russian should, if possible, be swept away. He urged that everything should be done to make contact with the youth, and to convince them that the rest of the world, so far from wishing to abolish, if it could, all that was distinctive of the Soviet, was actuated by a puzzled admiration towards it. The overcoming of the consequences of this long isolation of Russia is a major necessity, and the difficulty of doing it does not lessen its importance.

The second point follows closely upon this. I take it that the present widespread attitude of admiration for Soviet Russia has its origin in some quite simple facts. We have been freed from the nightly menace of bombing because the Russians have engaged the force of the Nazis and have suffered unspeakably in doing it. We admire the moral integrity they have shown, their unity, their conviction of the worth of what they are defending. Coming on top of years of ignorance and prejudice, on our side and on theirs, the result of all this is to make the ordinary man feel that what he was told about the Russians wasn't true, and that they have probably a lot to teach him. All this is far more true (for obvious reasons) with us than it is in America. But it is a matter of real importance that the substantial claim of the Soviet to have something to teach should be taken seriously, not perhaps by way of direct imitation but at least by acknowledgment of challenge. Very wide indeed now is the feeling that all our political freedom has been vitiated by our failure to achieve economic freedom for the ordinary man. Whatever the actual facts of life in Russia, it is surely true that for the organised working-class in all countries, whether it be communist or social-democrat or " labour," Soviet Russia has meant a state where the economic security of the common man came first. The challenge that is here made to our existing type of political democracy needs to be met by the most serious and radical thinking about the nature of society.

The Religious Issue

Thirdly, it is no good burking the fact that in the religious field deep difference exists between the Soviet and the Christian Churches and the practice of nations which retain in legislation and custom the Christian tradition. That the League of the Militant Godless should confess that even now two-thirds of the villagers and one-third of the urban dwellers are still Christian is a tribute to the deeply religious character of Russian humanity; it does not mean that the utmost efforts were not put forth to destroy or to atrophy the Christian religion within the bounds of the Soviet jurisdiction. No sophistry can obscure the basal fact that prohibition of the teaching of religion, even to a small group, is a blow at the continuance of religion, and is intended to be so. To argue as if anything so formidable as the system of dialectical materialism was merely a "reaction " against the faults of the Orthodox Church of Tsarist days is as naïve as to urge that Nazism is merely the result of resentment against Versailles, or the Japanese cult of State-divinity the result of population pressure. But some people will believe anything.

The too quick expressions of opinion that Russia would quickly change her stand on religion were unfortunate; not least because they were logically discourteous, as suggesting that the Russians didn't really mean what they said and would now rapidly agree with us. It is essential to recognise the Soviet view as seriously held; it issues in practices which we believe are unjust, but these practices have been the logical expression of conviction. What we have to recognise is that to Christians is now offered a great task; to reinterpret the Gospel to a Russia which has for a generation been cut off from contact with the Christian world without, and in doing so to show that they themselves are willing to learn from the social practice of even a formally anti-religious Russia, who show that they know whereof they speak that must win their respect. Probably the concession of a real religious freedom in Russia will be bound up with a better understanding of Christianity, though it might be granted for purely politic reasons.

(Reprinted from *The Student Movement*.)

Continental Evangelical Life and Work

Lieut.-General Sir W. G. S. Dobbie.

The magnificent defence of Malta has brought into the limelight a servant of God as well as of his country, Lieut.-General Sir W. G. S. Dobbie, K.C.B., C.M.G., D.S.O., who has recently retired, and as we write is recovering from an operation, possibly due in measure to physical strain in the performance of his duties. It is always helpful and well to be able to record the Christian testimony of a great soldier, or other representative of the fighting services. "Sirs, I believe God," is a noble testimony whether on board ship or on going into action elsewhere. Here is the testimony of General Dobbie:

"I gladly give my testimony to the saving and keeping power of God in Christ.

"I came to know Him as my Saviour forty-seven years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failures I have become 'a new creature in Christ Jesus.' That realisation has given me a profound peace which none of the circumstances of army life in peace or war have been able to disturb.

"I should also like to testify that to serve God and to follow Him is a very real and practical thing in the Army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, bot' great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

"I have known Him now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing—it is no small thing to know that all the past has been forgiven, that help from the hands of Almghty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say I know that, because it has all been given to me by His grace—apart from my own deserts. I commend such a Saviour to all."

Malta and Its People.

The writer has visited Malta several times, and knows well the fanaticism of the Roman Catholic hold upon its brave inhabitants. Except that Religious Liberty is a part of the present Constitution, the practice of civil and religious liberty among the Maltese is forbidden, under pains and penalties from the ruling priests. This can change, and if there is any kind of sincerity in the recent "Statement on Co-operation" announced by the Bishop of London, it not only should but must change. We shall see. In the meantime, *The Times*, recording an interview with the late Governor and Commander-in-Chief of Malta, stated:

"The people of Malta he described as being intensely loyal. Their affection for the British Empire is unbounded and they will have no truck with the Italians. The people are deeply religious and this, General Dobbie believes, helps to account for the splendid spirit they have shown.

"Malta has gradually evolved as good an A.R.P. system as any place in the world. For this special credit is given by General Dobbie to Sir Edward Jackson, the Lieutenant-Governor, and to Mr. Sanson, a former commissioner of Police in Malaya, who is the A.R.P. officer. The rock shelters in the island are capable of accommodating the whole civil population, if they were properly spaced out, and but for these shelters Malta's casualties from air raids would probably have been a hundred times greater. Malta has to import about 90 per cent. of the supplies needed for the civil population, and the greatest tonic to the people is the arrival of a convoy with its naval escort. Many of Valletta's historic buildings have been much damaged, but most of the island's art treasures are stored in safe places."

General Dobbie's Tribute to Prayer.

Speaking of the last Day of National Prayer (before leaving the Island), General Dobbie sent the following message to a Sunday newspaper:—

"His Majesty's call to the Empire to prayer will meet with a glad response from all peoples everywhere and not least from those in Malta, where we are rapidly approaching our 2,000th air alert.

"The destruction of historic buildings as dear to the Maltese as are the Abbey or Guildhall to the people of England, has not caused any weakening of the grim determination to see this through and to endure the discomforts and restrictions imposed on them by protracted attacks.

"There is a natural pride in the knowledge that we are holding down and inflicting many losses on a considerable portion of the Luftwaffe.

"In such a conflict it is right that we should readily make any sacrifice, however extreme, in order that the cause of liberty may prevail.

"But this alone is not enough. Over and above our toil we need the help and deliverance of Almighty God and He will not give it simply to allow us to sit back and take it easy.

"But having made our effort, we can humbly and confidently ask Him to crown it with success.

"Such an attitude towards Him may obviously involve an adjustment of our relationships to Him and a determination to get rid of everything which may hinder Him from entrusting us with success.

"Our case is outstandingly righteous, but there are surely things in our national and individual lives which are not.

"I am convinced that as soon as our nation humbly and confidently acknowledges this, God's intervention and help will be strikingly and sweepingly forthcoming, just as it was after the official Day of Prayer on August 4th, 1918.

"We rightly have the fullest confidence in the courage and skill of our fighting forces, who have proved their worth so often, and in the grit and determination of our people.

"But at the end of everything it must be on God that we rely—the God who answers prayer."

Report from Portugal. We have received the following information from Mr. E. R. Holden at Lisbon. We ask our friends to remember in prayer the President of the Portuguese Evangelical Alliance, now recovering from a serious illness.

"Friends of Rev. Eduardo Mereira will be grieved to learn that he has been very seriously ill for over four weeks, with typhoid fever. It is hoped he has at last turned the corner, but he is very weak indeed. He is greatly missed.

"At Espinho crowds continue to hear the Gospel message and over fifty people have professed conversion, while many more show keen interest. The services are now being held three times a week. He writes that he has been having audiences of about one hundred and twenty people, who have listened with the utmost attention, and there have been no disturbances.

"On his way, Sr. Freire visited Coimbra, where he gave an address in a hall opened only a few months ago. Here, too, about one hundred and twenty people attended, listening eagerly to what he had to tell them. He has preached at one or two other places as well, and he is prolonging his stay in the north, to visit other centres of interest, among them Espinho and Senorinha.

"In the Azores 'the work is encouraging,' Sr. Silva writes; but his heart is still in San Tomé, and he begs for prayer that God will open up the way, if it His will. Owing to there being little or no possibility of shipping cocoa, there is terrible distress in San Tomé.

"A convert in the Azores hearing that, in the present circumstances, the amount still due to complete the purchase of the barn in San Tomé which was acquired and adapted for a mission hall could not be raised, undertook himself to supply the needful.

"Sr. José Freire's brother, Nascimento, writes from Laurenço Marques of a trip in southern Mozambique he undertook early in the year. He visited a number of mission stations and preached fifty-two times in all, besides holding Bible classes for native preachers and engaging in colportage. He said 200 New Testaments in Portuguese and nine Bibles in Gujarathi. Of the latter he could have sold more, had he had them, as he came across numerous natives of India whose language it is. About thirty-five persons sought opportunities to talk to Sr. Freire about the Gospel. One young native called on him late one night to ask him, 'How can I be sure my sins have been forgiven?' After Sr. Friere had called his attention to Scriptures bearing on the question, and had prayed with him, he went away saying he had found great peace of heart. Early the following morning he returned with a handsome piece of native carving as a token of gratitude to Sr. Freire for having led him to Christ.

"Sr. Freire (Nascimento) is keen to undertake a preaching and colportage tour in Angola if the means should be forthcoming."

News from Spain. Not much news filters through from Spain these days. There is great distress throughout this priest-ridden country, and the need at the moment is for earnest and continued prayer that there may soon be a return to religious liberty. In the meantime we quote a letter received by Rev. Percy Buffard, in which the writer says:—

"We rejoice with a correspondent of another mission who writes of some splendid meetings held at the beginning of the year in connection with the Universal Week of Prayer, in which Christians of different denominations joined. The various chapels and halls, in which the meetings were held in rotation, were apparently filled each night. He says, 'the cold tried to overcome the warmth of our ardour, but we overcame it. . . . Since the war these meetings have manifested a greater interest, and there is more prayer on behalf of Spain, and more faith and fervour. This year has been better than ever.' The significance of this news is that greater power in prayer is almost always the prelude to greater blessing in God's work. May it be so in this case.

"Some time back we were able to publish a good deal about the work of one of our evangelists in an important centre in the south where there was very much blessing during the civil war, but since the fall of France,

we have had practically no news of what was going on there, and we were naturally rather concerned about how this man was getting on. It has therefore given us much cause for thanksgiving to learn from another source that our brother is still continuing his work and seeing much blessing, not only in the city but also extending in various parts of the province.

"The same letter tells of a married couple who had suffered imprisonment for the Gospel, although the husband had never made any definite profession of faith. Far from discouraging him, however, his sufferings have only brought him nearer to Christ, so that he was glad to be counted worthy to suffer for His Name. I wonder how many of those who frequently attend our services here, without making a definite stand for Christ, would find their interest deepened into faith by a term of imprisonment!

"In conclusion, I can sum up the news from the Field by saying that our brethren are suffering from sickness, hunger, destitution, imprisonment and terror, but that in many cases they are proving that none of these things has power to separate from the love of Christ, and they are more than conquerors through Him that loved them!"

Norway's Fight for Freedom. We listened with interest to the recent broadcast talk by the British Foreign Secretary, Mr. Anthony Eden, on the occasion of the second anniversary of the German invasion of Norway. We draw attention to his reference in the course of his talk to the subject of freedom of conscience and worship, one of Mr. Roosevelt's "four freedoms," which we hope will be furthered in every possible way by our British Foreign Office. Mr. Eden said:—

"Hitler, knowing that he could never bend Norway to his will, set out to enslave her. But he has failed. Though Hitler forcibly occupies Norwegian soil, Norwegian power to fight Hitler grows every month. In May, 1940, two destroyers, a single submarine and a few similar vessels were all that remained of the Norwegian Navy. To-day sixty warships proudly flying the Norwegian naval ensign are at work, day and night, escorting, minesweeping, submarine hunting, playing a brave and constant part against the warships of the enemy.

"At no time in their lone proud history have the Norwegian merchant fleets played a more glorious part than in this present struggle. Five hundred ships, totalling over 3,500,000 tons of shipping, ply day and night in the cause of free men everywhere. Norwegian land and air forces have not so far had a chance of playing as conspicuous a rôle as their seamen brothers, but their day will come.

"And you who remain in Norway, your lot is perhaps the hardest of all. We know with what passionate fervour you long for the day of freedom that will dawn. To you, each one of you, I send in the name of all my countrymen a tribute of respect and admiration. You know only too well from your own experience at first hand that this is a war against slavery, brutality, paganism. A war against the powers of darkness and against evil things. You have learned from your own sufferings how to value what President Roosevelt once called the four freedoms: freedom of speech and expression, freedom to worship God, freedom from want and freedom from fear.

"We know that with a knowledge born of your bitter experience you will continue the fight with such means as are open to you against Hitler and those few men from your own country who betray their birthright to act as his gaolers. Hitler and his men are hated all over Europe from the north of Norway to southern Greece. A Europe of Hitler and Quisling will not endure. The nightmare will pass away. You and countless others in occupied countries are waiting for the hour of deliverance. The struggle may still be long; it will certainly be hard; but that hour will strike. German military power will be destroyed and freedom will rule in Europe once again."

A Heroic Church. "On April 12th the Norwegian clergy, after openly and explicitly repudiating the puppet Government set up by the Germans, stood up and conducted their services unmolested in their churches. For the first time since the rise of the vast organised might of National Socialism in Germany passive resistance has prevailed against it. It is true, the struggle in Norway is not yet over. The Nazis are undoubtedly planning some alternative method of attack. But the fact remains that the Norwegian Church, with the support of the Norwegian people, refused to compromise, and asserted itself. Nor, we may be sure, will it give way, whatever guile or violence the Nazis use. . . .

"The case of Norway is a clear example of the depths of power upon which a people can draw when it has a real religious life and a Church which is vital to the national consciousness. The Norwegian Church penetrates and is penetrated by all aspects of the national life: educational, social and political, as well as religious. When the crisis came, it had the right to speak for the nation, and it can fight Nazi ideology in every sphere. In Germany, on the other hand, the Protestant Church, withdrawn into a sterile 'idealism' which divides religion and the other spheres of life into water-tight compartments, had lost the common touch. Driven out of every other

stronghold, it found, when it wanted to defend its idealistic abstraction of religion, that it had no bases from which to operate. Norway is surely an object-lesson to all serious men and women, both inside and outside the churches."

A Steadfast Church. We add a comment on the situaton from a recent leader in *The Times*:—

"The clergy of the Protestant Church of Norway have followed the lead of Bishop Berggrav, their Primate, and of the other bishops in defying Quisling's attempt to keep up the external forms of Christianity while committing the upbringing of the youth of the nation to neo-pagan Nazified instructors.

"Like their bishops, the Norwegian clergy have laid down their functions as servants of the State while claiming to continue to exercise the pastoral office to which they were ordained. Quisling's partisans pursue them with furious denunciations. There is no obstacle to their ambitions which tyrants more fervantly detest than the witness borne by a steadfast church to eternal principles. The church in its temporal aspect participates in the public life of the commonwealth; and tyrants always interpret this to mean that the wielder of political power can properly instruct the church to become a vehicle of their own idolatries. The Norwegian Church, by its fortitude under persecution, bears witness to the truth of words recently spoken by Field-Marshal Smuts in reply to those who boast of the 'newness' of some new-fangled ideology of oppression. 'Fundamentally the world has need only of the honest and courageous application of the historical Christian idea. Our Christian civilisation is based on eternal order.'"

Christianity in Eastern Europe. In a recent article the *Manchester Guardian* gives some enlightening information received from its special correspondent on religious conditions in Eastern Europe.

"In the countries of Eastern Europe, Poland, Czechoslovakia, the Baltic States, and the invaded Russian provinces, the Germans are making strong efforts to stamp out religion.

"The Roman Catholic Faculties at the Universities of Prague and Olmütz have been shut down and the students refused permission to continue their education in Rome. Parocial clergy in the 'Protectorate' of Bohemia and Moravia are constantly given to understand that their disloyalty to the German cause will sooner or later bring upon them graver disabilities than those they are already called on to endure. At the same time, or course, the anti-Christian outlook is actively promoted, every facility being made available for the education of the youth of the Protectorate along purely atheistic lines.

"In the independent Republic of Slovakia the German advisers, who occupy all the most influential positions in the State, are one and all militant anti-clericals. Where education is concerned preference is invariably given to the 30,000 children evacuated from the Reich, who are taught by German teachers in accordance with the principles of the Hitler Youth organisation. In countless other ways the Church's authority and influence is deliberately undermined. Conditions in Poland almost beggar description. There the Church has always been foremost in opposition to the invader and stands firm in the fact of dire persecution, often amounting to physical torture, of the clergy.

In Occupied Russia. "German behaviour in the districts of Russia now under German control is entirely characteristic in its anti-Christian bias. The discovery of a strong religious element among the inhabitants was by no means pleasing to the invaders, and restrictions on the practice of religion were among the first preoccupations of Alfred Rosenberg, the notorious advocate of Non-Paganism, on his appointment to be Minister for the Eastern Territories. Civilians are not permitted to take part in services arranged for the occupying forces and no soldier is permitted to attend a service for civilians. Since there is a great dearth of priests, this veto means in effect that the local people have to forfeit attendance at church, and the situation is aggravated by Rosenberg's refusal to permit the reopening of any place of worship that was not in use before the coming of the German armies.

"In the Ukraine he has adopted more positive measures in order to win over the civil population. Orthodox priests who have undergone special training in Germany have been brought into the province to minister to the people, but their apostolate is political rather than spiritual and is supported by all kinds of literature prepared and printed in Germany for circulation throughout the Ukraine.

"Generally speaking, National Socialist policy in regard to the Churches in the subjugated countries is an extension of that pursued throughout the Reich, any variation in the actual methods employed being due to consideration of the political factor."

Reunion Notes

In things essential, unity ; in things non-essential, liberty ; in all things, charity.

Science and the Atonement. A correspondent has sent us a daily newspaper in which an article, by a widely read popular writer, a clergyman of the Church of England, expresses his view that unless religion is keeping pace with man's steadily increasing knowledge it cannot be said to be living religion. He asks what parallel advance can religion be said to have made by way of adjusting its thought and practice to the spectacular progress made by science in the last hundred years? His reply to this enquiry is largely directed to the upsetting of Evangelical belief; " God is no longer thought of as ' the Deity,' ' Providence ' or ' Divine Omnipotence '; the Church no longer stands for a select company of people; the hope of Christian men and women has ceased to be centred primarily on a personal immortality beyond the grave! " and, he adds, " whereas formerly Christ was preached primarily as the Divine Victim, by Whose vicarious self-offering men have been offered escape from eternal damnation, He now stands besides us, our divine fellow-man, bidding us share His spirit and the quality and grace of His human life. He is the true self of every man, calling us all in fellowship with Him to accept self-sacrifice as the price of righteousness on earth, no longer seeking to shelter behind His atoning death, but rather making His character and ideals our own, in the belief it is His spirit alone which can transform individuals and save society." Of course there is no opportunity for Evangelical reply to this kind of Press writing, and it seems to us scarcely fair for anyone in holy orders to broadcast error or half-truths under cover of privilege denied to others. The Atonement is central to the Evangelical faith.

We are aware of the difficulty of setting forth a full exposition of the doctrine of the Atonement. That which concerns God the Infinite, in His closest relations with man the finite, cannot be reduced to any formula. But we are convinced that Holy Scripture gives us the sole guidance of an authoritative character on what the Atonement stands for in the mind of Christ and of the Primitive Church. It must stand for the same now, if what it means to us is to be the same as what it meant for those who knew the mind of Him Who loved us and gave Himself for us. We wish to place no obstacle in the way of reverent enquiry into the meaning of the one Sacrifice for the sin of humanity, but we protest against the attempts to expound the fact by rejecting the plain meaning of the words of Scripture, substituting for them ideas that are the outcome of thought alien to the revealed will of God. We are told that the writers of the New Testament have transferred to Christianity thoughts wrongly associated with God by their belief in certain Jewish doctrines and the acceptance of certain terminology they rather hinder than help the apprehension of what Jesus Christ does and can do for men.

And then it is said that this erroneous teaching comes from the ritual of the great Day of Atonement, in which it is suggested that the High Priest can bear the sins of the people. We are asked to abandon all the references in the New Testament to Our Lord bearing our sins, being made sin for us and His blood cleansing us from all sin and to hold a view of the Atonement which robs it of sacrifice for sin, of any meaning of ransom, and of the awful meaning assigned to it in the Garden and in the cry from the Cross. This may be Modern Thought—it is not New Testament Christianity, and to accept it as true is absolutely impossible for any one who holds that God speaks to us through His Word and that Our Lord Himself and His immediate Followers knew more about the mind of God than men of this age. A Christianity deprived of its very core can have no saving power over the lives of men, and we are grieved that writers who have ability should lead themselves and others into these divergencies from the Truth.

Science and Religion. If Science has made " spectacular progress " during the past hundred years, to-day it is at least less aggressive, for it is not only conscious of its own limitations, but scientists are becoming conscious of the fact and facts of Divine revelation. Christianity has no reason to be apologetic in the presence of scientific thinkers. The true Christian worker has no fear of scientific method. He is just as responsive to the calls of truth and fact, but he knows that only the spiritually minded can discern the things of God. A biologist cannot follow the reasoning of the pure mathematician, and a mathematician is at sea in the problems of anthropology. The physicist may explain why music is music, but that does not give him the appreciative ear for the triumphs of

human genius. So it is with our faith. We are very sure of God, and science cannot disprove our sureness. We are very sure of Christ, and science cannot do away with the uniqueness of His Person; we are very sure of the work of the Holy Spirit, and science cannot analyse His work in the human heart. Sin remains sin, in spite of the work of comparative psychologists, and the new psychology has as many explanations of the working of mind as there are leading exponents, who are frequently in direct conflict. It is not for Christians to accept all that is said in the name of "science," for science grows and its doctrine of to-day gives place to its doctrine of to-morrow. We who have built upon the Rock, Jesus Christ, know that we stand firm on Him and that He holds us up, so when we read apologies for faith that do not strengthen our belief we can say, "Thou, O Christ, art all I want."

Handel's "Messiah." This year marks the bi-centenary of the first performance of Handel's "Messiah." Crowded audiences at the Royal Albert Hall, and elsewhere, testify to the public and widespread admiration in which this magnificent oratorio is held. The B.B.C. have honoured the composer and on successive evenings the oratorio was on the air, its message and music reaching millions of hearts.

The compositions of Handel are too numerous to mention. His oratorios are more famous than his operas, and of his oratorios the best known and the best appreciated is "The Messiah." He first gave it in Dublin, and April 13th, 1742, is a day memorable in the history of music. A second performance was called for and given before he left Ireland for London, where the first performance was given on March 23rd, 1743. Handel's last performance of the masterpiece was given at Covent Garden in 1759. That night he went home and to bed, never to rise from it again. He lies buried in Westminster Abbey.

"The Messiah" has been well described as "the great epic of human redemption wrought out in the cadences of melting and magnificent music." To a friend he said, "All through my life I have been haunted with a chaos of sublime ideas concerning Christ and His redeeming work. They are now beginning to assume a definite order, words are too poor to utter them, but this is what I mean." Again he said something to this effect, "When I saw the heavens opened and the ladder with the ascending and descending angels and the great God Himself, I became magnificently helpless. I had to tell what I had seen." The "Hallelujah Chorus" was the product of that contemplation.

In 1751 Handel was threatened with blindness. The surgeon at Guy's Hospital found he was suffering from incipient cataract. Operation followed operation, but all the skill of that period failed to save his sight. For seven years he was blind. He continued his work as far as possible under this terrible limitation to within a week of his death.

A testimony contained in a letter of one of his intimate friends who was with him almost to the last records:

He died as he lived, a good Christian, with a true sense of his duty to God and man, and in perfect charity with all the world.

Growth of Public Dishonesty. In his presidential address to the Liverpool Diocesan Conference, the Bishop of Liverpool uttered a grave warning on the subject of the growth of public dishonesty in war time, and pleaded for a livelier public opinion against it. He observed: "In every war there is revealed the best in human nature and the worst, and both are encouraged and magnified. Of the best we are reminded every day by shining examples of courage and discipline, of endurance and loyalty. . . .

"On the other hand, we have been confronted with an outbreak of self-seeking, carried far beyond the limits of ordinary honesty. I need hardly give you examples. They are conspicuous enough in police-court records and no less in those of the Assizes. Men in a big way of business, some of them leaders in public life, have been abusing public confidence in the perpetration of reckless frauds. Lower down the scale we see the same shameless spirit in pilfering and shoplifting, in wanton and senseless damage, and in falsifying time-sheets. And again, there is abundant evidence of dishonest work. . . .

"It is particularly distressing to those who like myself have always believed that this nation is the nearest approach to an honest nation that history can show. We have never been popular in other countries. But at least it is acknowledged all over the world that British work is sound and honest work, and that a Briton's word can be trusted. Is our national standard of integrity slipping downwards? And are we acquiescing in the decline? I put that question to you because the public mind is not, so far as I can judge, greatly disturbed by these grave symptoms.

"As you turn the pages of history you will find again and again that when an empire or a civilization approaches its end, it is at this point of common honesty and good faith, that the decay begins. And few there were that cared. We *must* care. There is still among us, among ordinary people, abundance of respect for truth and honour, strong enough, if only it would express itself, to check, if not to reverse, this downward trend. . . ."

Coming Crisis of Religion. In the course of an address delivered at Potchefstroom (on the occasion of the centenary celebrations of the Dutch Reformed Church of the Transvaal), General Smuts gave a call to the Church, and said:

"We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting round and searching for a new world outlook, a new life principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short cut to economic and social reforms, and run the risk of deserting the fundamental principles on which our Christian civilization is founded.

"We run the risk of exchanging our spiritual birthright for purely material advantage. To-day we witness on a world-wide scale the failure of political nationalism and materialism to satisfy the deeper needs of man's spirit. This failure, with the nameless sufferings of our generation, will lead to the revival of religious faith. The Church should keep aloof from the materialistic and political conflict, so that it may be helpful in the crisis of religion that is coming.

"It is generally admitted that there are great economic and social evils. They have to be removed. This can and must be done without our resorting to new plans or new orders which may affect and undermine fundamental ideas and principles. Fundamentally the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Chritian civilization is based on eternal order, an endless plan in the message of Christ. His message is: Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good.

"This is the message also for the Church of to-day, and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church, as the carrier of this message should follow Him alone."

Religion in the Schools—and Home. The Bishop of Norwich, in writing to the Press on the subject of religion in the schools, makes some good points on the necessity and value of religion in the home. Bishop Pollock says:

"A general agreement sometimes comes to grief over details. As to religious education in schools, many points have been raised concerning the teachers, the authorities, doctrinal formulations, etc. But what about the child? What about early teaching at home? Our Lord taught simple folk, and the common people heard Him gladly.

"We frequently approach the subject in too intellectual a manner. Children seem endowed with a capacity for understanding the things of God ("heaven lies about" them) and *we* try to elaborate systems which do not interest them. We may have to do something like this if later on puzzles arise in their mind, or for the removal of teachers' difficulties; for we must be ready to give a reason for the hope that is in us. But in dealing with children in elementary schools we need not give prominence to the harder questions and to the arguments by which they can certainly be answered. Better to start by assuming that most children will listen to the words of the Gospels, the Acts, exhortations in the Epistles, and watch the characters of the Old Testament, without being puzzled.

"The emotion and the will come first; the reasons later. It is fully enough to begin with loyalty to Christ as a Living Person who forgives sin, listens to prayer, sends help, claims obedience and service. We welcomed the Archbishops' proposals, in order that children might by their rearing be led to Christian conduct. In all this home and school must unite, fathers and mothers very briefly talking with their children about what has been taught each day. The children of to-day must be better equipped to teach quite simply their own children in the future. An old Latin Father rightly said "God did not save the world by argument."

Religious Liberty. Let it be more widely known that within the compass of the right interpretation of these sacred words is contained the best interests of the future of the Evangelical faith. Dr. J. H. Rushbrooke, in discussing the Washington Declaration and the subject as it concerns Nazi Europe, and the Roman Catholic religion, says:

"Religious liberty has dwindled alarmingly during the past few years. It is entirely suppressed in many lands, and in others seriously impaired. Nowhere is it safe, apart from the 'eternal vigilance' which alone preserves any form of freedom. Its enemies are not only totalitarian States and avowedly anti-religious movements, but ecclesiasticisms claiming positions of privilege, and ready to use polical pressure to enforce conformity. A striking paragraph from Archbishop Temple's 'Christianity and Social Order' may be cited in this last connection:

"'Before passing on, it is worth while to notice how absolute was Christ's respect for the freedom of personal choice. . . . For on freedom all spiritual life utterly depends. It is astonishing and terrifying that the Church has so often failed to understand this. Blindness to it is, as some of us think, the conspicuous defeat of Rome to this day, leading to a never-re-

pudiated belief in persecution and to a spontaneous sympathy with authoritarian régimes. But to use, in the name of Christ, any other means of persuasion than spiritual appeal and rational coherence is to betray His first principle of action.'

"That the threat to religious liberty is mighty and widespread appears from even a casual glance at world conditions. Nazidom, not content with its suppression in Germanly, is using Quislings in such lands as Norway, where the State appointments and control of Bishops offer a ready instrument of coercion. ('What the State has committed to my charge, that I relinquish,' write Bishop Berggrav and his fellow-Bishops in their letters of resignation.) In Holland the latest result of polical pressure is the dissolution of the S.C.M., as the only means of escape from the demand that it shall become an instrument of anti-Semitism. From Spain comes the report that, following the re-enactment under Vatican influence of the terms of the 1851 Concordat, all Spanish Protestant churches are now closed except in Madrid and Seville; and in Madrid the Protestant school is closed. The present condition of Baptists and other Evangelical Christians in Rumania is not clearly known, but there is no reason to expect that the Nazi-controlled Government of General Antonescu will be predisposed to show them any mercy. Of Russia we need not write at length; it is sufficient to state that although, under war conditions, there is probably an opportunist easing of the situation in the interests of national unity—the majority of Russians, on the admission of Yaroslavsky, having still some connection with religious bodies—no evidence is yet forthcoming that, e.g., Russian Bibles can either be printed in the land or imported from abroad. The veto that has lasted for at least thirteen years is not removed.

"In Belgium and Portuguese African possessions, in Syria and Egypt, Roman Catholic or Mohammedan influence seeks to restrict or extinguish liberty. Japan in her own islands and in the conquered mainland territories of Korea and Manchukuo is forcing her Shinto rites even into Christian institutions, and is firmly resolved to reduce the churches to utter subjection.

"Is it not ominous that the incurably political Vatican has chosen this juncture to strengthen its diplomatic relations with Tokyo? The Japanese are acute enough to see the advantages of this, and to hold back the execution of their plans so far as Roman Catholics are concerned. *Divide et impera.*

"Even regarding India doubts arise in the mind, may the extension of political liberty be followed by a restriction of religious? Apparently the British Government feels it necessary, in the proposals put forward by Sir Stafford Cripps, to insist on exceptional precautions at this point."

Our National and Individual Duty. The burden cast upon the British Commonwealth and the U.S.A. is enormous. Nearly thirty nations have indeed signed the Washington Agreement of January 1st last, declaring that complete victory "is essential to defend life, liberty, *and religious freedom.*" But—assuming the victory—it is obvious that not all the signatories have a clear conception of religious freedom. To Russia it is merely "freedom of worship," accompanied by a legal veto on the opening of schools and classes for the religious education of children, on the formation of Bible classes, on evangelisation in any form, by speech or writing—and so forth. To others liberty is the privilege of certain religious organisations only. The sacred rights of personal choice are denied, and the right to persuade and convert declared an illegal "proselytism." They who are interested in foreign missions—and that ought to mean all of us—will realise that such restrictions subvert the idea of freedom.

"*It is essential that Christian people, and especially Free Churchmen, shall gird themselves for renewed emphasis upon a vital principle of their religious heritage.* When the stage of peace-making arrives, the negotiators will be absorbed in the study of urgent economic and political problems. The needs of man as an economic and political being will not be overlooked; the higher needs of his being may easily be ignored or dismissed in a few casual and practically meaningless phrases."

Cross and Swastika in Germany. Entitled "Cross and Swastika," *The Times* (May 12th) in a leading article sums up the progress of anti-Christian pressure in Germany, which lies behind the German Socialist Revolution and the military aims of the Nazi party. We quote this illuminating article:

"While the German churches are encouraged to call upon all believers to spare no sacrifices for the armies on the Russian front the Nazi Government continue their relentless efforts to undermine the foundations of religious belief among the youth of the Reich. These efforts are no less dangerous for being temporarily camouflaged and concealed. It would not suit the Nazi chiefs to deliver a frontal assault on the churches at a moment when they are themselves committed to a life-and-death struggle on the Russian plains. On the contrary, they have been playing upon the natural patriotism of German Protestants and Roman Catholics and upon their frequent ignorance of many of the misdeeds which have blackened the German name in many lands. When Hitler discovered that outside the German borders the "new order" preached by German tanks, dive-bombers, and Gestapo detachments was accepted only by fanatics, eccentrics, and scound-

rels he was forced to seek some other means of rallying European support and deemed that he had found it in his anti-Bolshevist 'crusade.' The response has been disappointing. Nevertheless by confronting German believers with the cruel dilemma of a choice between what must seem to many of them to be two evils, he may still hope to rally enough support to impress the non-German world.

"Yet this hope can hardly survive the continuously increasing evidence of the designs of the Nazi Party for the complete subjugation of the churches. In his sermon at Munich on New Year's Eve Cardinal Faulhaber warned his congregation that pressure would be exercised unrelentingly upon them to sever their relations with their church, and drew their attention to the espionage, the confiscations and the anti-religious publications of the régime. His warning has been emphasised by the recent closing of two of the greatest Benedictine abbeys of Germany, Beuron in Sigmaringen and Maria Laach in the Rhineland, and by the exhortations of Bormann, the Party Chancellor, to the German people to deny their God and to forsake their churches. Nor are minor methods of attack neglected. A message from the German frontier which is published to-day describes how the Institute for the Investigation of Jewish Influence on German Church Life has issued a new hymn book for Protestant congregations from which two-thirds of the old hymns have been eliminated and the remainder have been purged of every reference to the Old Testament and to the Holy Land. In the passages quoted by our correspondent the reader will find strange evidence of *Gründlichkeit*, of the painstaking thoroughness with which Germans carry abstract ideas to their logical conclusions. The idea of the superiority of the German race over the Jewish being once admitted nothing will content the German Christian' or neo-pagan editors appointed or encouraged by the party but the elimination of everything Jewish from an ancient and honoured hymnal, even though it involves the omission or the deformation of some of Luther's finest hymns. Many Christian Germans will wonder how soon the same liberties will be taken with the Gospels."

Christian Unity A World-wide Affirmation.

In a sermon in Westminster Abbey on Whit-Sunday afternoon, Canon Don reminded a large congregation of people from nineteen countries of words used by the Archbishop of Canterbury, Dr. Temple, at his enthronement to bring home the significant fact that, at the time of greatest international strife and disunity, God has been building up in His divided Church what has come to be known as the ecumenical movement.

At the close of the sermon the congregation joined in the following Affirmation of the Unity of Christian People through the world:—

"As members of the Universal Church, drawn from many lands, we join together in Westminster Abbey on this third Whit-Sunday of the war, for the worship of Almighty God. Across the divisions of race and nation, we declare our loyalty to the universal fellowship of the Christian Church which God has created by His Holy Spirit. Across the breaches caused by human violence, we affirm our unity with all those wherever they are, who witness to the Word of God, and hold fast in face of persecution to their Christian confession. British and French, Belgian and Swiss, Scandinavian and Dutch, German and Pole, Greek and Slav, with our brethren from the far lands of America, Africa and Asia, together we stand here as one man in Christ. Together, we declare that 'the Lord He is God,' and that men or nations are guilty of idolatry when they put any creature in His place. Together we proclaim that Christ is our Saviour, in Whom alone is given the way of peace and reconciliation between man and man, nation and nation. Together we give thanks for all the faithful who have fought the good fight and finished their course. For life, for death, and for the life beyond we are one with the Church in heaven and on earth."

Evangelistic Campaigns.

In many parts of the country there are signs of an Evangelistic movement that should bear rich fruit. But Mission Preachers complain with sadness that "they have nothing to go upon." Their congregations consist of two classes—those who are already members of the Churches and come to be refreshed, and those who are ignorant of the A. B. C. of religion. "You can take nothing for granted" is an oft-repeated remark. The congregation will respond to an emotional appeal, but the emotion soon passes as there is no depth of knowledge to sustain it. In the days of Moody audiences knew their Bibles in the main outline. To-day they no longer do so, and preachers have to begin at the beginning and tell the simplest facts of revelation as something that must be apprehended by the hearers. This is a sad indictment of the teaching in our Sunday and day schools, but it may be explained by the difference between now and a generation ago. To-day everybody reads all sorts of papers and books with the intention of forgetting their contents. Reading passes the time without adding to knowledge. In the past the Bible was reverenced in the homes of our people, was read as a Book that had to be remembered, and used for meditation and application to life. We have been much impressed by the warnings of men of very different schools of thought against the consequences of the neglect of Bible reading and study, and every day convinces us that until the Bible be restored to its proper place in the Churches and homes the health of the Church will be far from robust.

World Mission Notes

C.M.S. Key Appointments. "I regard the post of the General Secretary of the C.M.S. as one of the key posts of the Church of England." This statement was made by Archbishop Lord Lang when, on March 19th he visited the Mission House in Salisbury Square, and took leave of the General Committee on his retirement from the Primacy, and consequently from the office of Vice-Patron of the Church Missionary Society. The occasion was made the opportunity for the announcement by the Executive Committee of the two new key appointments, Rev. M. A. C. Warren, Vicar of Holy Trinity, Cambridge, to be General Secretary, and the Rev. T. W. Isherwood, Vicar of Christ Church, Claughton, Birkenhead, to be Home Secretary. We welcome both appointments, and our readers will be glad to learn that since his appointment Mr. Warren has become a member of the General Council of the World's Evangelical Alliance. As the son of the Rev. and Mrs. J. A. F. Warren, who served for many years on the Society's staff in India, Mr. Warren has grown up in the C.M.S. family. After taking a double first at Cambridge (History and Theology) he went out to Northern Nigeria with a group of Cambridge men known as the Hausa Band. Two years later he had to return owing to serious illness, but he remained at heart a C.M.S. missionary. On his recovery he was ordained in 1932 to the curacy of St. John's, Boscombe, where he became known as a leader of youth. For the past six years he has exerted a great and growing influence in Cambridge through his spiritual power and high qualities of leadership in courageous enterprise and constructive planning.

1792-1942. Looking back over a century and a half we see that the year 1792 was a landmark in the history of the world-wide Church. Yet the events which to us are so significant were known only to a few, and unrecognised by most of them as of great moment.

In 1792 William Carey, cobbler by trade and lately appointed minister of an obscure meeting-house in Leicester, published an *Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*. A few weeks later he preached to a gathering of seventeen of his fellow Baptist ministers a sermon which expressed his own passionate conviction of God's purpose for the world. His text was Isaiah 54. 2, 3; and the headings: "Expect great things from God. Attempt great things for God." This challenge led to the formation of the Baptist Missionary Society within six months, and was also one of the chief influences in the founding of the London Missionary Society in 1795.

Carey sailed for India in 1793 with a companion, John Thomas; and these two men were the first Englishmen to go to India "for sheer love of Asia and of Christ." The East India Company, however, strongly opposed the coming of missionaries, and indeed closed the door to them; it was as indigo planters that, through the kindness of a friend, these two pioneers were able to settle in Bengal. Even this was only a temporary arrangement, and in 1800 Carey, Thomas, and two recruits sent out by the Baptist Misionary Society, moved to Serampore, a Danish settlement.

This man of the burning heart and giant brain had learnt Hebrew, Latin and Greek in the intervals of cobbling. In India he set himself to the study first of Bengali, and then of all the chief languages with a view to making the Bible available throughout the land. So amazing was his linguistic gift that in the forty years of his missionary service he translated the whole Bible into six and the New Testament into twenty-three additional languages. The debt which other missionaries of all societies owe to him for this work alone is inexpressible.

Something to Remember. Desiring as he takes up his work at Salisbury Square to send a line of greeting to all friends of the C.M.S., Mr. Warren, in a brief letter, recalls a visit he made one day when out on trek with one African boy among the pagan tribes of the Bauchi Plateau, Northern Nigeria. Asked to give a talk at a native village service, and not knowing the language, he was obliged to speak in Hausa, though, he remarks, "very little did I know of it"! Mr. Farren adds: "The text, which I used as a refrain, bringing it in as often as I could, was 2 Timothy 2. 8. It seemed a grand text to use then, and it seems a grand one still. But the meaning rings out much more clearly in the Hausa Bible. There, literally rendered, it reads: 'Never forget that Jesus Christ is alive.' Even if no one else got any help from that message, I did! Again and again in the years since then those words have come to me in the power of the Holy Spirit—'Never forget that Jesus Christ is alive.' I pass them on to you with the prayer that they may remind us one and all of the victory of the Cross and the power of the Resurrection, as we go forward together in the service of Him Who has called us to proclaim His Gospel to the uttermost parts of the earth."

The Moslems' Need of Christ. It is universally recognised that the Moslem Mission Field is the hardest of all. It is a sphere where public conscience does not exist, and the sense of sin is absent. As represented

in this country by its apologists, Islam is a very different religion to what it really is. Some light on the subject is shed by Rev. P. J. Heaton, Secretary of the C.E.Z.M.S., in an article contained in their most interesting and up-to-date periodical, *Looking East*. Mr. Heaton says:

"Why preach to Mohammedans? They have a good religion of their own, do not practise idolatry, and believe in One God." This objection is commonly made by people who have a superficial knowledge of other religions. The Jews also believe in One God and reject idolatry, yet it was to them and not to the Gentiles that Christ was first sent. Apart from the fact that Christ commanded us to preach the Gospel to "*every* creature," a little further study of both Islam and Moslems would reveal their need of Christ.

Islam is the only great world religion to arise after Christianity, the only one which specifically denies the truth of the Gospel, and the only one which in the past has won singular triumphs over Christianity. A large part of the present Moslem world was once part of "Christendom," but the ancient churches in North Africa, Egypt, Palestine, Syria, Persia, and Asia Minor were widely extinguished by the Mohammedan conquests of the 7th and 8th centuries.

Moslems honour Jesus as a great Prophet, but declare that Mohammed was greater.

The Koran teaches the Virgin Birth of Christ, His Ascension into Heaven and His future Return in Judgment, but it definitely rejects His claim to be Son of God and denies the Cross and Resurrection. Mohammed said that Jesus was caught away into Heaven before the Crucifixion, and that the Devil cunningly disguised Judas Iscariot to look like Jesus and had him crucified instead. Thus Islam cuts the heart out of the Gospel by rejecting the Atonement. It tries to compensate for this by declaring that "Allah is Merciful" and will forgive those who try to please Him, especially on the intercession of His Prophet. "The preaching of the Cross" is to the Moslems, as to the Jews of old, "a stumbling block," and Christianity appears to them as a crass superstition. The Moslem mind is insulated in advance against the appeal of the Good Tidings of the reconciling Love of God.

Hence the necessity as well as the urgency of Missions to the Moslems.

Unevangelised Missionary Areas. Many countries or areas are entirely closed to Christian witness; among them Afghanistan, the Soviet Republic, Bhutan, Outer Monoglia, Nepal and Tibet. The fact that countries once open are closing to the Gospel is a significant feature of our time. Missionaries in Turkestan have been driven out. Protestant work in Abyssinia and Italian African colonies has been greatly restricted. But the number of open areas as yet unreached is of far greater significance to the Church of our day.

In China it is estimated that 45 per cent. of the country is still entirely untouched by Christian forces. In India, the fact that there are only fourteen Protestant missionaries and 7,000 Christians to a million people shows the magnitude of the unfinished task. The heart of Asia is still one of the world's greatest unevangelical fields. Though the growth of the Church has been more rapid in Africa than in Asia, there are still many areas and tribes to be reached. Relatively, the evangelical church is not as strong in South America as in India. In Mexico and Central America the Church is only half as strong as in South America.

There are close on 4,500,000 square miles of territory in all of China, including Manchuria, Mongolia and Tibet—about equivalent in size to continental United States and the eastern half of Canada . . . over 450,000,000 persons inhabit this area—well over three times the population of the United States, and more than a fifth of all the people on the globe. . . .

. . . 85 per cent of China's population lives in villages and on farms. . . .

. . . The Japanese invasion has destroyed or immobilised 90 per cent of China's industrial establishment formerly located in the large eastern coastal cities.

Ethiopia To-day. Addressing the Committee of the Anti-Slavery Society, Brigadier-General D. A. Sandford, one of the Emperor Haile Selassie's European advisers said that "he thought that the Emperor was following British practice by decreeing the abolition of the legal status of slavery, and he believed that the Emperor and the Ethiopian Government would not rest until slavery was a thing of the past. He said that during the Italian occupation the Italian Government had taken over the administration of the Church of Abyssinia. This had caused a split in the Church. One part had accepted the Italian administration and appointments, and the other part had refused to acknowledge the right of anybody to control the Church except the Patriarch of the Coptic Church at Alexandria and the Emperor. The Emperor would seek to recreate the Church and try to influence it to accept more modern ideas. It would be true to say that the Church had supported slavery in the past, but it had not been active in doing so, any more than it had been active in missionary work; the Church had lost a good deal of its influence. He had discussed the question of slavery with the Emperor before he came to England and had been authorised to assure the Society that slavery would be progressively abolished in Ethiopia."

We understand that the Emperor has definitely proclaimed religious liberty throughout reoccupied Ethiopia, and we hope this is according to fact. In the meantime, how great

is the opening and need for the resumption of missionary work at the earliest possible time. The Bible Society will no doubt lose no time in re-establishing their work, and another agency in this field which comes to mind is the Bible Churchman's Missionary Society.

It will be remembered that B.C.M.S. missionaries bravely held to their posts until the Good Friday in 1937 when an order, which we believe proceeded from Rome, was executed by the Italian conquerors in the expulsion of all B.C.M.S. missionaries then in Addis Ababa.

During the succeeding years these missionaries did what they could amongst Ethiopian refugees on the borders of Ethiopia, in the Somalilands, Kenya, Arabit and the Southern Sudan.

It is known at Headquarters that four B.C.M.S. missionaries have returned to Addis Ababa; Captain David Stokes, who became leader after Mr. Alfred Buxton left the Field in August, 1936, Mr. Cuthbert Dawkins; the Rev. Eric Webster from Marsabit, and Dr. Lionel Gurney in connection with the Red Cross.

Until the victory of the Imperial Forces is complete and the whole land quiet, much direct evangelistic work will hardly be possible, but a definite attempt is being made to re-unite the scattered students and to gather them into meetings, to circulate the Scriptures and alphabet cards, through native colporteurs and to renew the old friendships with Ethiopian priests and others. Thus a quiet work is going forward. An imperative need at the moment is Bibles and Gospels.

Missions and the Week of Prayer. We could fill many pages of this magazine with tributes from the Mission Fields to the widespread helpfulness and influence of the Universal Week of Prayer. Each year the Home Missionary Bodies help to circulate the invitation and topics for prayer to their representative officers and missionaries in the fields they occupy, and the various translations into foreign languages and dialects enables native Christians to take intelligent part in the united meetings or services arranged. As we write, a letter comes in from the National Christian Council of India informing us that the programme for 1942 was translated and circulated into ten Indian vernaculars, Bengali, Gujerati, Hindi, Kanarese, Malayalam, Marathi, Oriya, Tamil, Telegu, and Persian Urdu. Almost the same post brought the Armenian and Turkish translations, long delayed in course of transit by post, but a welcome assurance at Headquarters of the faithful carrying out of co-operation, upon which so much depends. The *South African Pioneer*, organ of the S. African General Mission, gives the following message from one of their mission stations, Mutanda Bridge.

"It is with keen anticipation that year by year we look forward to the first week in January, the Week of Prayer, and I sincerely believe our Church leaders and teachers do also. This year we had a record attendance because of settled weather which made it possible for a good number of the wives to attend as well. Even Church members who were unable to be present at the annual August Conference of 1941 arrived, saying they were 'hungry for God's Word.' Yes, that was just what we had prayed for 'souls desiring to drink freely and feed on Him.'

"The elders informed all that this the first week of the New Year was being dedicated to God as a time of waiting on Him and being fed by Him; that they did not expect matters for Church discipline, etc., to be brought up. Five meetings were held daily, men and women having their morning and afternoon sessions separately. From interest displayed, tone of prayers (confessions and petitions) their joyful faces and lastly, parting remarks, we felt that to them (and certainly to ourselves) it had been a week of blessed and gracious reviving when souls mounted up and spiritual strength was renewed, just as God promises in Isaiah to them that wait upon Him.

"Is it possible to overestimate the value and importance of a waiting time like this, when with our leaders we jointly, yea, as one, seek His face for blessing, strength and wisdom? Surely the answer is in the negative."

Some more Tributes. Here are a few more extracts from letters received during the past few weeks from missionary centres. From Grand Turk, Turks Island: "In this lonely outpost of the Master's Vineyard we united in prayer for world-wide revival, the need of which has become more intensified. We are thankful to God that the work of the Alliance is maintained, in spite of new difficulties brought by the war." From Jerusalem: "During the Week of Prayer we had snow and rain . . . but the spirit of prayer was present also. We were allowed to have a meeting at the Moravian Leper Home, and so to meet with the German sisters who are still working there. They were also allowed to come to the other meetings." From North Runnymede, Canada: "I would like to add my little word of appreciation for the leadership that you have given to the world in never-failing prayer to our Heavenly Father, and to thank you also for your witness to the Word of God as the Charter of Liberty for all the peoples of the world." From Tiberias, Palestine: "It was indeed with grateful hearts that we gathered evening by evening for the Universal Week of Prayer. We had splendid meetings each evening. The attendance was good and the spirit was fervent. The meetings were a blessing to many. Dwelling as we do in comparative security we feel it a special duty and privilege to pray for those who have not so much time and opportunity for prayer."